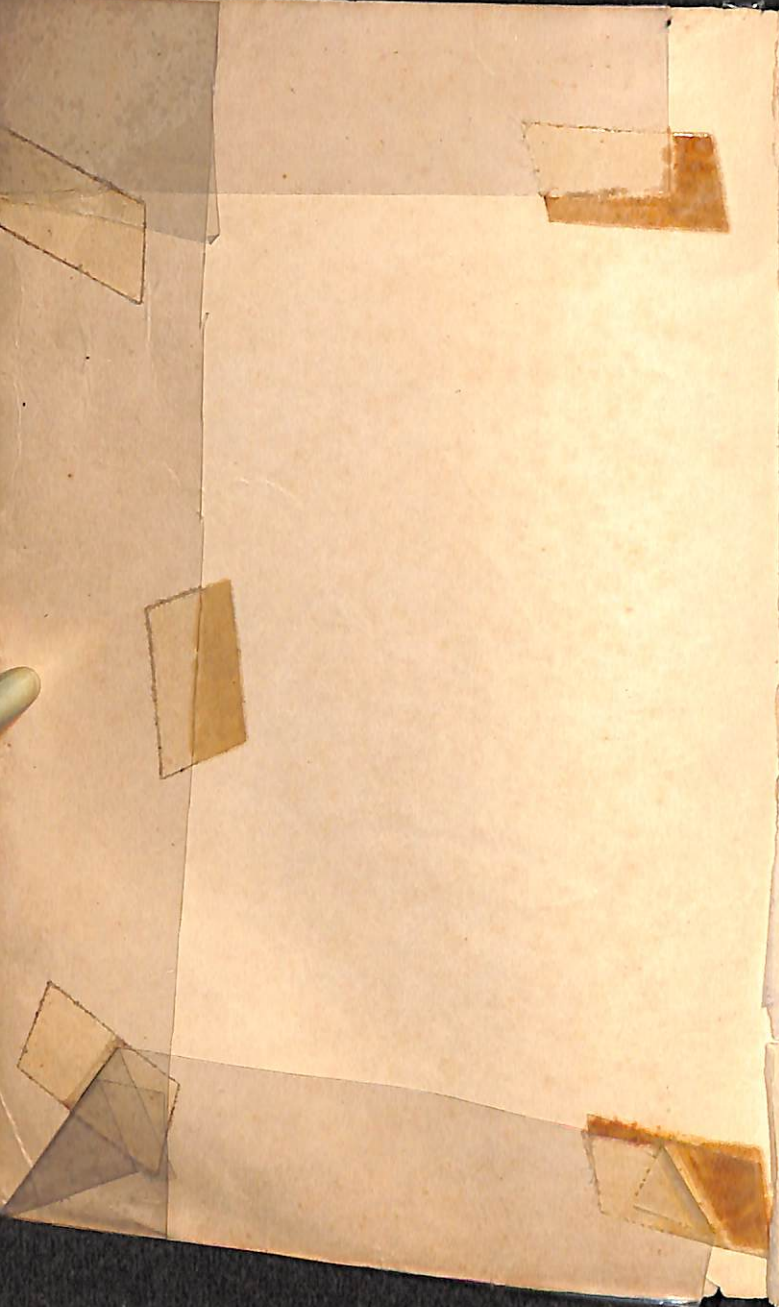


Yogic Sūkṣma Vyāyāma

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DHIRENDRA BRAHMACHARI



YOGIC SŪKṢMA VYĀYĀMA

by

Dhirendra Brahmachari



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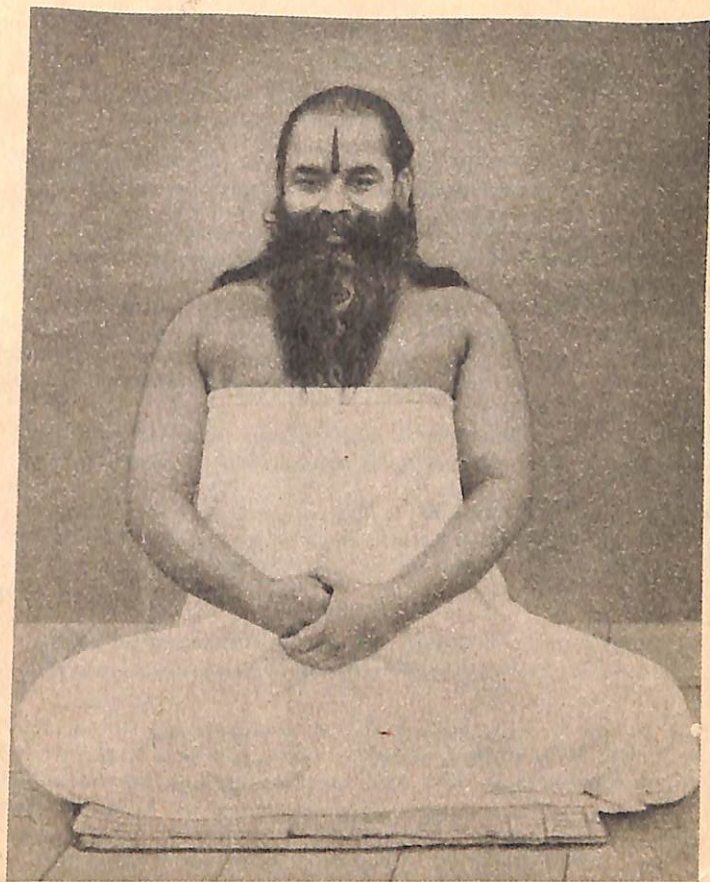
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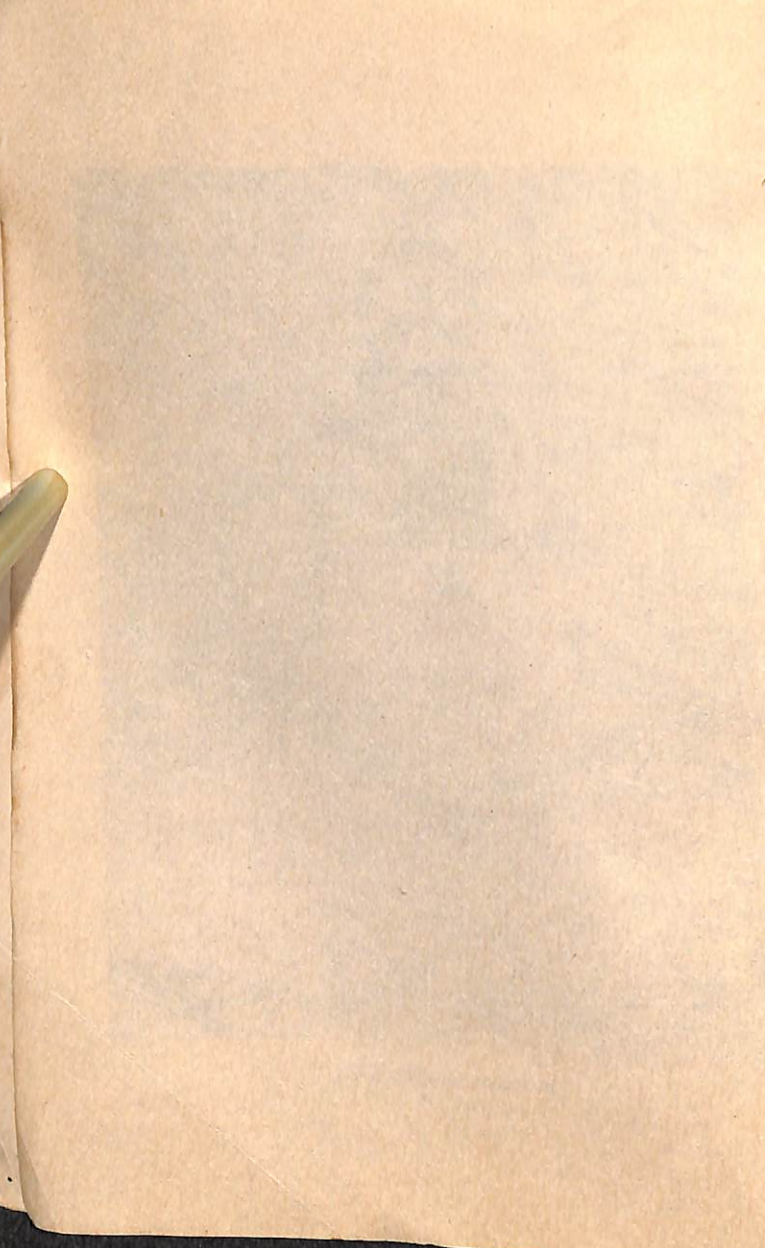
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His Holiness Maharshi Kārtikeya



SAMARPAṆAM (DEDICATION)

*Maharṣis-tīrtha-pādoyaṁ Kārtikeyo Mahāprabhuḥ
Vidadhyāt santataṁ śanno divya-dhāma gato Hariḥ (1)*

May Kārtikeya, the great Sage, the Preceptor, the great Lord like Hari (Viṣṇu), who has gone to the celestial abode, always bestow blessings upon us.

*Ayam-ayaṁ nikhleśa-Raghūttamo vijayamitra-niriha-Yadūttamaḥ
Paramayā dayayā-virabhūt kṣitau sujanatā-sukha-śānti-vivṛddhaye (2)*

He (indeed He), like the Lord of all, like the best among the Raghus (Lord Rāma) and who adored by the victory, like the best among Yadus (Lord Kṛṣṇa) is beyond all desires and appeared on this earth because of a great compassion for the enhancement of pleasure and peace of good men.

*Api ca vāgbhir-atīva-manoharaṁ sad-upadeśam-adāj-jagate vibhuḥ
Kara-padādi-samendriya-saṅghakair-hita-kṛd-asya sa viśva-suhṛt-parah (3)*

Moreover, The Eternal Being has given to this world his extremely charming and good instructions through his words. He is cordially and sincerely working for the good of the Universe through all his organs of action and senses, like the hands, feet etc.

*Akhila-Yoga-rahasyam-anuttamaṁ mayi kupātra-tame kṛpayā-hy-adāt
Sa sama-duḥkha-vināśana-hetukaṁ mama gurur-ya ih-āsti divaṁ gataḥ (4)*

To me, the most unworthy of the recipients, he verily out of his sheer kindness, imparted un-excelled instructions about the mysteries of the entire Yoga. The deceased has been my preceptor in this and was responsible for the annihilation of all my agonies.

*Pādārvindeṣv-anuśikṣitās-tāḥ kriyāḥ samastā nitarāṁ prakāśya
Guroḥ par-eśasya mahā-vibhūteḥ Samarpaye-haṁ siśu Dhīracandraḥ (5)*

I, the child Dhirachandra, do hereby dedicate to the glorious, Supreme Lord, my teacher, this publication of all the techniques that I had learnt at his lotus feet.

A SHORT LIFE-SKETCH OF MAHARŠI KĀRTIKEYAJI

"Ambhoja-kalpa-kalitāmbaka-cāru-divya-

Kṣepair-nṛṇāṃ trividha-tāpa-vināśayantam ।

Yogena valgu-vacasā nava-bhaktibhiś-ca

Yog-eśvar-eśvara-gurūṃ praṇat-osmi nityam" ॥

i.e. "I am always bowed down before my teacher, the Lord of the best amongst the yogis, who by casting delicately charming, divine, radiant glances of his lotus eyes, destroys the triple afflictions of men through the yoga, his fine words and through the devotion of nine types."

All the saints and seers are the incarnations of the Divine on earth. They are born against the background of unbearable miseries and incalculable short-comings of men, in order to see that the contemporary world is uplifted materially, intellectually and spiritually. They live, so that their lives may provide beacon lights of hope and inspiration amidst the darkness and gloom of human existence. They are always the flawless ideals of dedicated action and selfless service. It is through these sublime personalities that the Grace of the Providence descends on earth, so that an average mortal may afford glimpses of a superior, purer and a perfect plane of being. It is, however, only through the favour of the will of the Almighty that one is blessed with an opportunity of coming in contact with such truly great men, who are also truly good and who without any reservations or discriminating prejudices, exude blessedness and enlightenment for every body. They are verily the ships that allow an almost effortless, successful passage through the unfathomable, deep mysteries and insurmountable afflictions of mortals.

Such an extraordinary personality, who came in, remarkably affected and substantially transformed the life of the author, was the Most Reverend, His Holiness, Late Śrī Kārtikeyaji.

The great seer and saint, Śrī Kārtikeyaji, was born in a highly respected and distinguished Brāhmaṇa family of Uttar Pradesh, a State in Northern India. Even in his early days he gave ample and unmistakable signs of a promising genius. His behaviour was always a most noble and enlightened one. He was gifted with a faculty of prescience, which enabled him to tell precisely where a missing article or person could be located. It is said that, when some one, with a view to test his capabilities, placed before him the great Sanskrit classic, the epic Mahābhārata in original, he read out its chapters after chapter, with a perfect ease and scholarly fluency. On the occasion of investment with

the sacred thread, the unusual child as he always had been, surprised everybody by chanting the famous and sacred incantations of the Gāyatrī-Mantra on his own, though he was never taught it.

Soon after his sacred thread ceremony, he left home and roamed about amongst the desolate peaks of the Himalayas, like those of Kailāśa, Mānasarovara, Droṇādrī, Gandhamādana, and Sumeru etc; which for centuries of the hoary past have been the abodes and the seats of the mystics and the votaries of spiritual practices. All these years of pilgrimage in the ennobling hilly trecks helped him in formulating his mission in life. Divinity of the Lord Badrīnārāyaṇa with his shrine in the woods of Badrīnātha, inspired him unequivocally to dedicate his life to the service and uplift of mankind. He was, through the ideals of his excellent behaviour, gospels, philosophy, meditation and the study as well as the teachings of yoga, Divinely ordained to work for making the world a better and blessed place.

His whole life was an exemplary ideal and a source of inspiration for the entire humanity. He had a charming personality, which could inspire the devotees and the spiritual disciples. They even used to get the fulfilment of their wishes and the realisations of their ideals through meditating on him. From whatever he spoke, often even totally beyond the ken of human intellect, goodness shone forth. Every letter, word and even the very tone of his speech was so melodious and so potent in resounding the innermost cords of human mind that none who listened to him could help experiencing Cosmic Bliss. Like a powerful magnet, these rare attributes used to create and cast an irresistible magic charm on the heads and the hearts of all men.

The writer had the good fortune of coming into contact with this unusual personality in a village of Bihar. The spiritual exaltation and the ecstasy of feelings that I experienced on the occasion beggars descriptions. I felt as though the experience for which my mind and heart were thirstily longing, since ages, was now in front of me. The people from far and wide used to flock together and surge forth to have just a glimpse of him. All, without exception, were charmed by his gifted speech. They used to get so much overwhelmed by his presence, as to imagine that the great Lord Rāma himself or the greatest of Yogis, Lord Kṛṣṇa, was re-incarnated in him. He possessed matchless capabilities and a perfect knowledge of almost everything under the sun. He was a unique judge of the aptitudes, potentialities and character of men. To the devotees, for instance, he would teach the gospels of Love, but to the ones who were intellectually oriented, he would expound the bases of logic, reason and the nature of true knowledge. He would give amazingly well-informed discourses on the

mysteries of yogic practices to the yogis, though to a family man, he would equally, willingly and extensively suggest the tenets and the codes of good conduct and righteous behaviour.

No details of everyday life escaped his attention. He would gladly offer his valuable opinions on any thing. He had an extraordinarily liberal heart. His teachings abounded in and were permeated with an unrestricted and spontaneous love for persons of all sects, creeds or beliefs. He talked of nothing but the good of all the creatures of the universe. Never before had I seen such a wonderful, energetic personality. An immediate and perfectly satisfying answer was always available, whenever interrogated about any of the many human problems whether political, economical, religious or of any other nature.

I had the singular privilege of attracting the attention of this great soul. Finding that I had an aptitude and eagerness to take to the path of yoga, he, with the indulgent affection and the kindly care of a mother, explained to me the highly treasured and little known mysteries of yoga; and also initiated me into one of those systems of yogic practices (*viz.*, the systems of yogic subtle exercises) which is not to be found in any of the available texts. In keeping with his own avowed ideals, he bade me to dedicate myself to the service and welfare of mankind through these rare, valuable yogic techniques. These techniques have already proved their efficacy against a host of supposedly incurable maladies and thousands have been able to attain an unprecedented stability and purity of mind.

He toured extensively throughout the length and breadth of the country and benefited countless number of persons while passing through Ujjain, Indore, Rajputana, Brija, Uttar Pradesh etc. Finally Swamiji Maharaj reached Ayodhyā, the birth-place of Lord Rāma, where on the bank of river Sarayū at Guptārghat, while the evening prayer was on, he entered into Mahā Samādhi on 24-9-53 at 8.30 P.M. sitting in Siddhāsana before a large gathering.

Maharshi was, indeed, blessed with longevity inasmuch as he lived for over three centuries. He had a vision, most probably, to stay on the temporal plane still longer as may be inferred from his casual talks. He used to say, in good humour, that he would outlive us all (his disciples); but I feel he gave up the idea to continue his stay here for long. Two years before he passed away, he started foretelling that his existence was required in some region other than this globe. The mortal remains of the blessed soul were then consigned to the sacred waters of the Sarayū in pursuance of his instructions that they should neither be cremated nor be buried. Thus he attained the eternal PEACE.

DHIRENDRA BRAHMACHARI

FOREWORD

[*Translation of the original foreword to the Hindi publication*]

I know little about the science of Yoga and even less about its literature. But like many others I have heard a great deal about its marvellous achievements. Recently I had the good fortune of coming in contact with Shri Dharendra Brahmachari and Shri Haribhakta Chaitanya, both Yogis of the Vishwayatan Yogashram, Kashmir. I have kept indifferent health for quite some time. For the last two years and a half I have suffered from diabetes. When some months ago I was in Calcutta and I heard of these two holy men and their good work in spreading the practice of Yogic exercises among the citizens of Calcutta, with benefit to many who were cured of some of their chronic ailments; I decided to take the help of these two great men to learn some of the exercises myself. Some of them are simply wonderful, as for instance the conch exercise. All the exercises seem to me to be thoroughly scientific. I have been doing them in Calcutta for the last month and already feel much better. The body is lighter and I feel more cheerful. The sugar content in the urine has declined. The blood sugar is also much less than before.

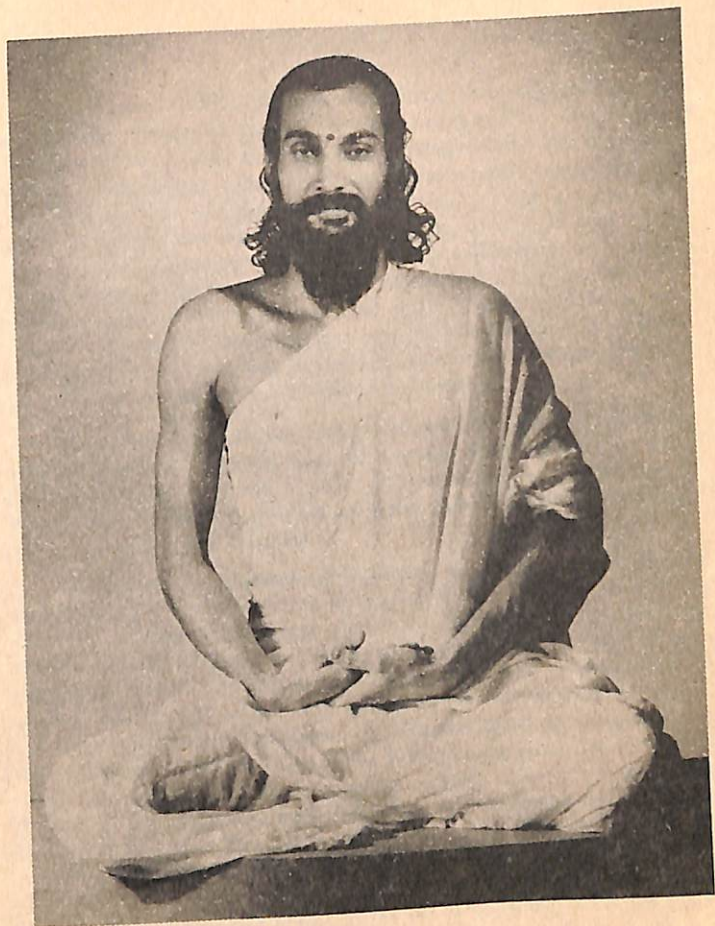
It will be some time before I can say what lasting benefit I have derived from these exercises, but what has already been achieved in the short period of 25 days is by no means negligible. It is not my intention to avail of this opportunity to wax eloquent in praise of Yoga. Nor is this called for from an inexperienced and ordinary man like myself when Lord Kṛiṣṇa himself praised it so highly and Lord Buddha received enlightenment through its practice. I would, however, like to say how unfortunate it is that this very ancient Indian Science has disappeared from the Indian scene. We have all become so enamoured of every thing coming from the West—its culture, its system of education, its medical science, etc. etc. that we have spurned our priceless heritage. This has caused considerable pain to those who are acquainted with the science and they have felt cut off from the life of our people. It is, therefore, a matter of great happiness to find that some of the Yogis are returning to live among us and to engage in the important work of spreading this divine knowledge as is the case with these two Yogis from the Vishwayatan Ashram. This book is the result of their labours. The Hindi language has no publication comparable with this and it is quite probable that other Indian languages are equally poor in this respect. The work

has compressed within its pages the result of thousands of years of experience and experiments.

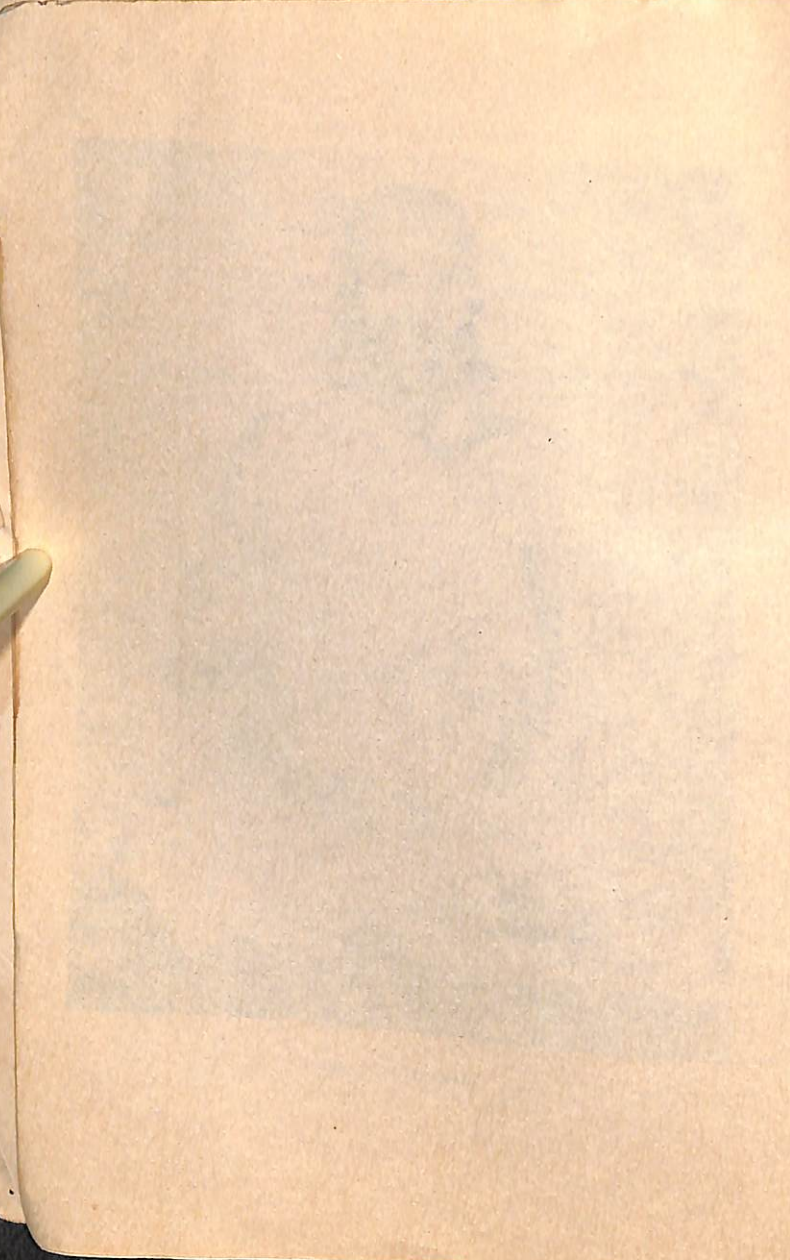
This publication does not encompass the spiritual side of the Yogic system, but progress in the spiritual sphere goes hand in hand with the improvement of the physical condition of the body. Once our body is healthy and we are able to keep its functions under control, the more advanced exercises come easily enough. This publication should, therefore, be treated as the first step in Yogic exercises. These have been described in detail in language that can be easily understood by the lay-man, and all of them have been beautifully illustrated. I wish this work the widest possible popularity for the good of the people.

31-7-56
Calcutta

JAIPRAKASH NARAYAN



Dhirendra Brahmachari



P R E F A C E

Yoga means a discipline of the mind and body. It is not meant for a small esoteric circle. Its practice does not involve becoming a recluse in the solitude of the mountains. It is for the common man, living a normal life, whatever his profession, class, religion, nationality or age. There is nothing mysterious about yoga. It is not a set of religious beliefs or practices. It does not pretend to explain the ultimate meaning of life. Its aim is to develop, through gradual stages, a quality of mind which can perceive reality and acquire self-knowledge through the healthy functioning of the mind and emotions. This can be achieved by various processes known as the eightfold path; Yama, the rules of social behaviour, Niyama, the code of personal conduct, Āsana, postures and exercises, Prāṇāyāma, rhythmic breathing, Pratyāhāra, detachment, Dhāraṇā, concentration, Dhyāna, meditation, and Samādhi, illumination.

This book is concerned only with Āsanas and Prāṇāyāma—exercises, postures and breathing. Yoga maintains that a healthy body is essential for mental and spiritual development and whether you understand or acknowledge the ultimate aims of Yoga, you can at any rate derive immense benefit from its rational system of exercises and breathing.

The question is sometimes asked whether the system is scientific. The ancient Rishis who evolved it had no laboratories at their disposal, but from the effects it is apparent that they were aware of all the vital functions of the body. The exercises are so designed that while building up the muscles, which all exercises can do, they also strengthen the bones and affect most significantly the involuntary organs of the body such as the digestive system, the endocrine glands, and the nervous system. Prāṇāyāma or suspended breathing occupies a very important place in the series. According to our science there is an astral body besides the physical body, and the entire set of Yogic exercises, the Āsanas and Prāṇāyāma, give full control over both. This is the essential requirement for spiritual development. The exercises can prevent and cure disease, but they are even more valuable in imparting positive health in the form of increased energy and well-being which no system of medicine can do. With the exercises which follow I have indicated very briefly the manner in which they affect the organs or muscles they are intended to develop.

For whatever defects there are in this publication, I crave the indulgence of my readers. I hope that with all its limitations it will contribute something to the good health and well-being of men and women in all parts of the world.

DHIRENDRA BRAHMACHARI

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GLOSSARY

of

Yogic Terms

- Ajagari:* Inhaling and exhaling like an Ajagara (serpent).
- Apāna:* One of the main ten vāyus (air) in the body.
- Bāghī:* A yogic exercise in which the yogi vomits out his food after three hours like a tiger.
- Basti:* One of the Ṣaṭ-karma-kriyās in which the yogi has to draw water forcefully into his rectum.
- Bhastrikā:* One of the Ṣaṭ-karma-kriyās. Forceful inhaling and exhaling like the bellows (*Dhaunknī*) of an iron monger.
- Brahma-randhra:* Yogic term for the area just under the anterior fontenellae.
- Cakrāsana:* One of the four āsanās performed to set right the navel by one self.
- Dhauti:* One of the Ṣaṭ-karma-kriyās in which a four *aṅgulis* (fingers) wide and 24 *aṅgulis* (fingers) long piece of cloth is swallowed and taken out.
- Dugdha-neti:* One of the Ṣaṭ-karma-kriyās in which lukewarm milk is taken through the nose.
- Gajakarma:* One of the Ṣaṭ-karma-kriyās in which lukewarm water is drunk to the fill and is later thrown out.
- Gajakaṇṇī:* See *Gajakarma*.
- Ghṛta-neti:* One of the Ṣaṭ-karma-kriyās in which lukewarm ghee (clarified butter) is taken through the nose.
- Jālandhara-Bandha:* Formed by touching with the chin the Kaṇṭha-Kūpa (sternal notch).

(xi)

Jala-neti:

One of the *Ṣaṭ-karma-kriyās* in which lukewarm water is taken in through one nostril and taken out by the other.

Kāgāsana:

One of the 84 (lacs of) *āsanas* in which the yogi sits on his two legs like a *Kāka* (crow) and performs the *Ṣaṭ-karma-kriyās*.

Kākīmudrā:

One of the 26 *mudras* in which the air is inhaled through the mouth formed like the beak of a crow.

Kaṇṭha-Kūpa:

Yogic term for sternal notch.

Kapālabhāti:

See *Bhastrikā*.

Kaṭicakrāsana:

One of the four *āsanas* performed in *Saṅkha Prakṣālāna-kriyā* to take the water out from the stomach.

Kuṇḍalini-Śakti:

Serpent Power. An inherent power in every individual being, which, if roused, can work wonders. It helps one attain even salvation.

Kuṇḍjala:

See *Gajakarma*.

Man-ekagrātā:

Concentration of mind.

Maṇipūraka:

One of the seven *cakras* (circles). It remains in the *nābhi* (navel)

Manovahā Nāḍī:

Sap-flowing nerve. If the nerve by which one thinks is bent downwards, then the mind flickers and acts destructively; but if the nerve becomes upwards, then the concentration of mind is attained and it works creatively. All the senses come under control only after the concentration of mind is achieved. The concentration of mind is essential to attain one's goal in life in any field.

Mātāṅginī:

See *Gajakarma*.

Matsyāsana:

One of the four *āsanas* performed to set right the navel by oneself.

*Nābhi-cakra:*See *Maṇipūra*.*Nauli:*

One of the Śaṭkarma kriyās in which the nālas (recti abdominis) is made to move right and left in a rotation.

Neti:

One of the Śaṭkarma-kriyās performed for cleansing the nose.

Padmāsana:

The second best of all the 84 lacs of āsanas.

Śāmbhavī mudrā:

One of the 26 yogic mudrās. It is the height of concentration of mind.

Śaṅkha-pakhāla:

One of the Śaṭkarma-kriyās through which the alimentary canal running from mouth to rectum is cleansed.

Śaṅkha-prakṣālana (Vārisāra): See *Śaṅkha-pakhāla*.*Śavāsana (corpse pose):*

It is one of the 84 lacs of āsanas in which the body is perfectly relaxed and looks like a corpse.

Siddhāsana:

The most important āsana of all the 84 lacs of āsanas.

Sarpāsana:

One of the āsanas, performed in the Śaṅkha-prakṣālana-kriyā to take the water out from the belly.

Śīrṣāsana:

It is the most important āsana for keeping the body fit and increasing the power of endurance against diseases. It is performed by standing on the head.

Śivatatva:

The founder of yoga is Lord Śiva. Therefore, it is said that one who attains perfection in yoga attains Śivatatva (the status of Śiva).

Sūtra-neti:

One of the Śaṭkarma-kriyās in which the Sūtra (specially prepared cord) is taken in through the nose, and out through the mouth.

<i>Trāṭaka:</i>	One of the Śaṭ-karma-kriyās. It is very beneficial for the eye-sight.
<i>Uddiyāna-bandha:</i>	One of the 26 mudrās. The contraction of the belly after exhaling is termed Uddiyāna-Bandha.
<i>Uccāraṇa-sthala:</i>	The yogic term for pharynx.
<i>Ūrdhva-Hastottānāsana:</i>	One of the āsanās performed in Śaṅkha Prakṣālaṇa Kriyā to take the water out from stomach.
<i>Udarakarṣāsana:</i>	One of the āsanās performed in the Śaṅkha Prakṣālaṇa Kriyā to take the water out from the stomach.
<i>Uṣṭrāsana:</i>	One of the four āsanās performed to set right the navel by oneself.
<i>Uttānapādāsana:</i>	One of the four āsanās performed to set right the navel by oneself.
<i>Vāma-Dakṣiṇa-Nauli:</i> (Left and Right Naulis):	Recti abdominis.
<i>Vārisāra:</i>	See <i>Śaṅkha-Prakṣālaṇa</i> .
<i>Vasti:</i>	See <i>Basti</i> .

GLOSSARY **of** **Medical Terms**

<i>Abdominal cavity:</i>	The hollow cavity inside the abdomen.
<i>Abdominal parieties:</i>	Wall of the cavity of abdomen.
<i>Abdomino-pelvic hollow viscera:</i>	Hollow organs which are situated in the abdominal cavity and the pelvis.
<i>Abdominal respiration:</i>	Breathing with the help of the muscles of the abdomen.
<i>Adrenals:</i>	Glands which secrete a hormone.
<i>Aeration of oral cavity:</i>	Circulation of air in the mouth cavity.
<i>Alveoli:</i>	The ultimate miniature hollow sacs of the lungs where exchange of gases takes place in the blood.
<i>Anterior fontenelle:</i>	Junction of three bones of the skull in the front and top of the head.
<i>Appendicitis:</i>	Inflammation of the appendix.
<i>Arteries:</i>	Vessels in which the blood flows from the heart to the body tissues.
<i>Asthma:</i>	A disease characterised by difficulty in breathing.
<i>Autonomous:</i>	Without conscious control.
<i>Autonomic nervous system:</i>	That part of the nervous system which is not under conscious control.
<i>Autonomous-plexuses:</i>	Junction of the nerves of the autonomic nervous system.
<i>Bile:</i>	A digestive secretion from the liver.
<i>Capillaries:</i>	Very thin vessels connecting the arteries and veins.
<i>Cardiac:</i>	Pertaining to the heart.
<i>Cardiac plexus:</i>	Junction of the nerves around the heart.
<i>Caries:</i>	Decay.
<i>Caudal ramifications of the spinal nerves:</i>	Lower branchings of the nerves connected with the spinal cord.

- Cellular fluids:* Liquid contents of cells.
- Cervical:* The region of the neck.
- Chronic Bronchitis:* Low grade inflammation of respiratory passages in the lungs.
- Coeliac:* Pertaining to the intestines.
- Colonic douching:* Cleansing of the large bowel with water.
- Contractile (Systolic):* Force of the heart during contraction.
- Cranio-cerebral:* Pertaining to the brain and the cavity inside the head.
- Cranium:* The space inside the head.
- Diabetes:* Disease in which there is abnormal increase of sugar in blood and urine.
- Diaphragm:* Muscular partition between the chest and abdominal cavities.
- Dyspepsia:* Indigestion.
- Endocrine glands:* Glands which produce vital hormones.
- Extra cellular fluids:* Liquid outside the cells in the body tissues.
- Extra-vascular fluids:* Liquid outside the blood vessels.
- Faeces:* Stools.
- Fibres of the nerves:* Threads of nerve-tissues which supply the tissues.
- Fistula:* It is an abnormal passage.
- Gastro-intestinal tract:* Passage in the stomach and bowels.
- Genital organs:* Organs of reproduction.
- Genito-urinary:* Pertaining to the organs of reproduction and urine.
- Glands of destiny:* See endocrine glands.
- Glandular Cells:* Cells of which the glands are made.
- Haemodynamically:* Pertaining to the circulation of blood in the blood-vessels.
- Halitosis:* Bad smell in the breath.
- Hypertonic saline:* Concentrated salt solution.
- Hypogastric plexus of nerves:* Junction of nerves near the bladder.
- Intestine:* Bowel.

<i>Intestinal tract:</i>	Passage in the bowels.
<i>Iris:</i>	Curtain around the pupil of eye.
<i>Laryngitis:</i>	Inflammation of the vocal chord.
<i>Larynx:</i>	Vocal chord.
<i>Leucorrhoea:</i>	Whitish watery discharge from the genital passage of women.
<i>Lymph:</i>	Fluid which circulates around the cells of the body.
<i>Metabolic end products:</i>	The terminal products of the assimilation of blood in the body.
<i>Mucosa:</i>	The thin membrane lining the mouth cavity and the intestinal tract.
<i>Mucous membrane:</i>	See Mucosa.
<i>Musculo-articular groups:</i>	Groups of muscles and joints.
<i>Musculo-articular regions</i>	Regions of muscles and joints.
<i>Muscular diaphragm:</i>	A partition made of muscles.
<i>Nasociliary-plexus:</i>	Junction of the nerves at the back of the nose and eye.
<i>Naso-pharyngeal mucosa:</i>	Mucous membrane of the nose and throat.
<i>Neurological:</i>	Through the nerves.
<i>Neuro-muscular apparatus:</i>	Apparatus consisting of nerves and muscles.
<i>Obese:</i>	Fat.
<i>Oxygenation of oral cavity:</i>	Supply of oxygen to the mouth cavity.
<i>Pancreas:</i>	Digestive glands.
<i>Para-thyroid:</i>	A hormone-secreting gland which has effects on the bone as well as the utilization of calcium in the body.
<i>Parietal abdominal muscles:</i>	Muscles in the abdominal wall.
<i>Pelvic plexus:</i>	Junction of nerves in the pelvis.
<i>Pelvic viscera:</i>	Organs lying in the pelvis.
<i>Peripheral nerves:</i>	Nerves in the limbs.
<i>Peristalsis:</i>	Movement of the bowels.
<i>Pharynx:</i>	Throat.

Pharyngitis:

Pharyngo-tympanic tube
(*eustacin tube*)

Physio-therapeutic effects:

Pineal gland:

Pituitary:

Pyorrhoea:

Recti:

Rectum:

Rectus abdominis (Nala):

Respiratory processes:

Retina:

Rheumatic:

Rickets:

Solar plexuses:

Somatic nerve:

Somatic voluntary nervous system:

Spermetorrhoea:

Sphincters:

Spinal Cord:

Spinal nerves:

Spleen:

Sternal notch (Kaṇṭhakūpa):

Thoracic cage:

Thoracic pressure:

Thoracic somatic nerves:

Inflammation of the throat.

Connects the mouth cavity with the middle ear.

Effects produced by physical treatment.

One of the endocrine glands.

See Endocrine glands.

Disease of the gums.

Muscles of the abdomen.

The terminal part of bowels.

The front linear wall muscle of the abdominal cavity.

Processes of breathing.

The sensitive curtain inside the eye.

Inflammatory condition of joints.

A disease of bones.

Junction of the nerves in the upper part of the abdomen.

Nerve supplying the skin and muscles.

Nervous system under control of consciousness.

Passage of semen in urine.

Muscular valves of genito-urinary.

Part of the nervous system in the vertebral column.

Nerves connected with the spinal chords.

An organ in the abdomen functioning as blood purifier.

Hollow cavity above the sternum.

Chest cavity.

Pressure inside the chest cavity.

Nerves supplying the wall of the thorax (Chest cavity)

<i>Thyroid:</i>	A hormone secretion which affects the general chemical reactions in the body as well as on the functioning of the brain.
<i>Tonsilitis:</i>	Inflammation of the tonsils situated in the throat.
<i>Transversus abdominis:</i>	Muscles of the abdominal wall.
<i>Tuberculosis:</i>	Consumption.
<i>Urethra:</i>	The urinary passage from the bladder.
<i>Uvula:</i>	A muscular projection of the back of the palate.
<i>Vagal Centre:</i>	Centre of the autonomic nervous system.
<i>Vagus:</i>	A nerve of the autonomic nervous system.
<i>Varicose:</i>	Inflamed veins.
<i>Veinous-return:</i>	Return of the blood from the veins to the heart
<i>Viscera:</i>	Organs
<i>Vocal Chords:</i>	Larynx.

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TRANSLITERATION

The following system of transliteration has been adopted in this book :—

अ	आ	इ	ई	उ	ऊ	ऋ	ए	ऐ	ओ	औ	m	h
a	ā	i	ī	u	ū	r	e	ai	o	au		
क	ख	ग	घ	ङ								
k	kh	g	gh	ṅ								
च	छ	ज	झ	ञ								
c	ch	j	jh	ñ								
ट	ठ	ड	ढ	ण								
t	ṭh	ḍ	ḍh	ṇ								
त	थ	द	ध	न								
t	th	d	dh	n								
प	फ	ब	भ	म								
p	ph	b	bh	m								
य	र	ल	व									
y	r	l	v									
श	ष	स	ह									
ś	ṣ	s	h									

SOME GENERAL INSTRUCTIONS

1. Yoga exercises are best performed at dawn in the open air. But they can be done at other times also and near an open window.
2. The bowels must be cleared before starting the exercises. It is not desirable to bathe for 2-3 hours after the exercises, but a bath can be taken just before. No food or drink should be taken for 4 hours before starting.
3. The exercises must always be done bare-foot on a carpet or rug spread on a hard and even surface. Clothing should be as light as possible and loose.
4. It is not possible for those unaccustomed to the postures and exercises to do them correctly in the beginning, but with practice most of them can be mastered, particularly by young persons. Those in middle age should *not* strain to achieve any of them. They must be possible without discomfort or pain.
5. The exercises described in this publication follow the pattern set by the Vishwayatan Yogashram. A Guru or teacher from the Ashram should guide the performance of these exercises at least to begin with. After that they can be done with the help of the instructions given in this book. There are a few postures, exercises and cleansing processes which should not be attempted without an expert to advise. This has been indicated clearly in all such cases.
6. The cleansing processes which are described at the end of the book may appear unnecessary and unpleasant to some, but they are an essential part of the process of development of the body and mind which Yoga aims at. For the best results, therefore, they must be performed; but there is nothing to prevent you from approaching them gradually after you have started doing the exercises.
7. In western system breathing, howsoever deep, is slow and silent. In Yoga Exercises, however, there is a system of breathing deeply and rapidly with a sharp and quick intake and outlet of breath which is accompanied by the kind of noise which a pair of bellows would make when they are worked. This method, for the sake of brevity, will be referred to as "the bellows method" whenever it is required in the exercises which follow. When it is not required, the breathing is normal, inhaling and exhaling through the nose.

VIŚVA-KALYĀṆĀRTHA IŚA-PRĀRTHANĀ

*He Parama-pitā, He Viśva-pitā,
He Rāṣṭra-pitā, He Jagadādhāra
He Karuṇāmaya, Dīna-dayālo,
Pūrṇa-guro, He Aparampāra,
He Pareśa aba śīghra kṛpā kari,
Hamen dījiye śuddha vicāra,
Jisase janatā ke sevaka bana,
Nātha Karen sukhāmaya saṁsāra.*

VIŚVA-KALYĀṆĀRTHA NĀRE

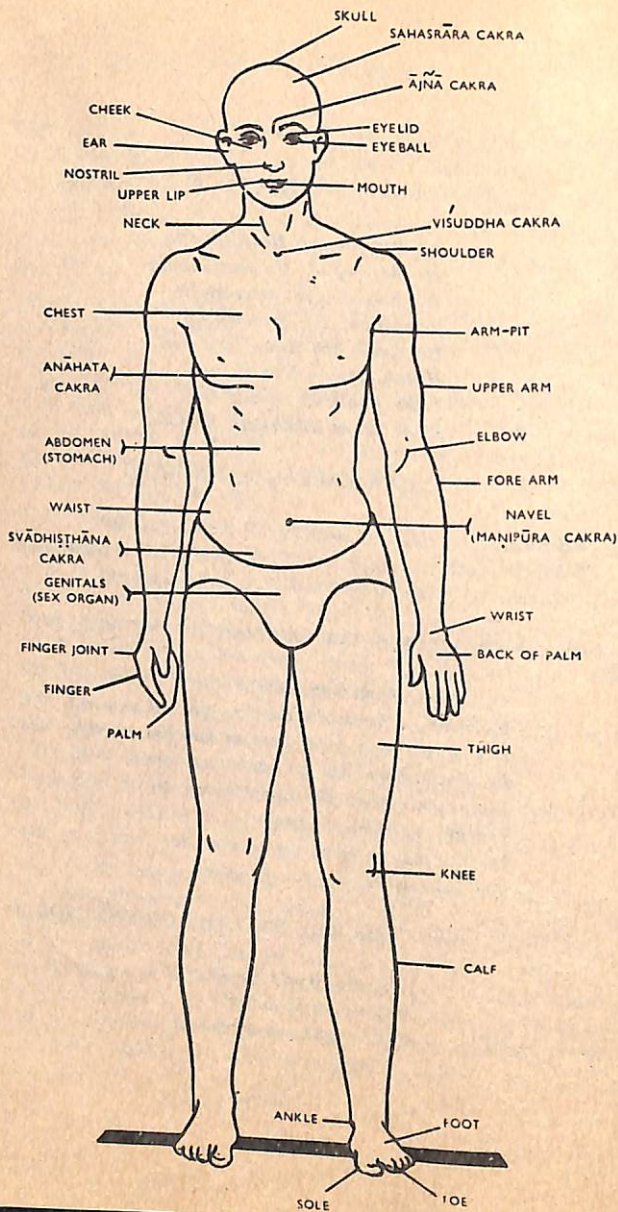
*Viśva kā.....kalyāṇa ho!
Sabhī.....Kartavya-parāyaṇa hon !!
Paraspara.....prem ho !!!*

A PRAYER FOR THE WELFARE OF THE WORLD

*O Supreme Father! the source of creation,
O Father of the world, our strength and support,
O Compassionate Lord! who art merciful to all,
Peerless Teacher! who art beyond our ken.
Supreme Lord! let Thy Grace bestow on us
The gift of right thinking
That we may be of service to mankind
And make of this earth a Paradise.*

SOME SLOGANS FOR THE WELFARE OF THE WORLD

*May the World be Blessed!
May we all be dutiful !!
May we love one another !!!*



PART I

YOGIC SŪKṢMA VYĀYĀMA

These simple exercises requiring little physical effort, yet, have a very beneficial effect on the system. They can be done by persons of all ages and cannot do any harm even to the physically weak and infirm.

✓ 1. UCCĀRAṆA-STHALA TATHĀ VIŚUDDHA - CAKRA-ŚUDDHI (CLEARING THE PHARYNX): ✓

Posture: With your feet together and body erect, tilt your head slightly backward while keeping your eyes wide open and your mouth closed. The chin must be $2\frac{1}{2}$ " above the sternal notch (the cavity at the base of the throat) and held in to be in line with the eyes. (Picture No. 1)

Exercise: Let your arms hang normally by the side. Concentrating on your vocal chords (larynx) inhale and exhale deeply and rapidly through the nose with the bellows effect (see 7 of introductory remarks). (Picture No. 2)

The rapidity and force of the breathing result in clearing, drying and ventilating the air passages. It clears the pharynx of phlegm. Lispings can be overcome and the voice becomes stronger and more resonant. The exercise is particularly beneficial to singers.

✓ 2. PRĀRTHANĀ (PRAYER): ✓

Posture: With eyes closed, feet together, the body erect, fold your hands with the thumbs on the throat-cavity (sternal-notch) and the forearms pressed against the chest.

Exercise: Concentrate your mind on the Supreme Being. As soon as you have attained this mental state, relax the pressure of your forearms and palms. As long as you are unsuccessful in achieving this state of mental concentration, keep the forearms pressed against the chest. (Picture No. 3)

According to Yogic tradition, this exercise, by its effect on the Manovahā nerve, helps to sublimate the sexual instinct and to increase the powers of concentration. The exercise is an unerring means for bringing about communion with one's inner self. Acting on the advice of some unknown saint, Lord Buddha was able to attain the perfect peace with the help of this exercise, while sitting under the Bodhi tree. It was this exercise which gave him the strength to triumph over worldly passions.

3. BUDDHI TATHĀ DHṚTI-ŚAKTI-VIKĀSAKA (DEVELOPING THE MIND AND WILL POWER):

Posture: With your feet together, the body erect and the mouth closed, tilt your head back as far as it will go and keep the eyes wide open.

Exercise: Concentrating on the crown of your head, inhale and exhale rapidly and vigorously through the nose with the bellows method. 25 times will suffice to begin with. (Picture No. 4)

4. SMARAṆA-ŚAKTI-VIKĀSAKA (DEVELOPING THE MEMORY):

Posture: The same as in exercise No. 3 but instead of tilting the head backward it has to be held in the normal position and the eyes must focus on a spot 5 ft. in front of the toes.

Exercise: Concentrate on the Brahma-randhra, which is the Yogic name for the area just under the anterior fontenellae

and through the nose inhale and exhale vigorously (Bellows effect). 25 times to begin with. (Picture No. 5)

This is of special benefit to cases of mental fatigue. There is a marked improvement in memory. This exercise is useful for all those whose work causes mental strain and nervous exhaustion.

5. MEDHĀ-ŚAKTI-VIKĀSAKA (DEVELOPING THE INTELLECT):

Posture: Close your eyes, keeping your feet together and your back erect. Your chin should be lowered to rest on the sternal notch.

Exercise: According to Yogic science, the centre of intellectual vigour is in the depression at the back of the neck. Concentrate on this with all the force you possess. Then start the bellows breathing exercise inhaling and exhaling with equal force. In the beginning 25 times. (Picture No. 6)

Extolling this particular exercise our *Upaniṣads* say:—

“Jālandhare kṛte bandhe kaṇṭha-saṅkoca-lakṣane ।
Na pīyūṣaṁ pataty-agnau na ca vāyuh pradhāvati ॥”

(Śloka No. 51—Yoga-Cūḍāmaṇyupaniṣad)

“By doing the Jālandharabandha exercise which contracts the cavity of the throat, the nectar that drips from the thousand-petal-lotus is not burnt up in the digestive system, and by controlling the life-force, kindles the kuṇḍalinī.”

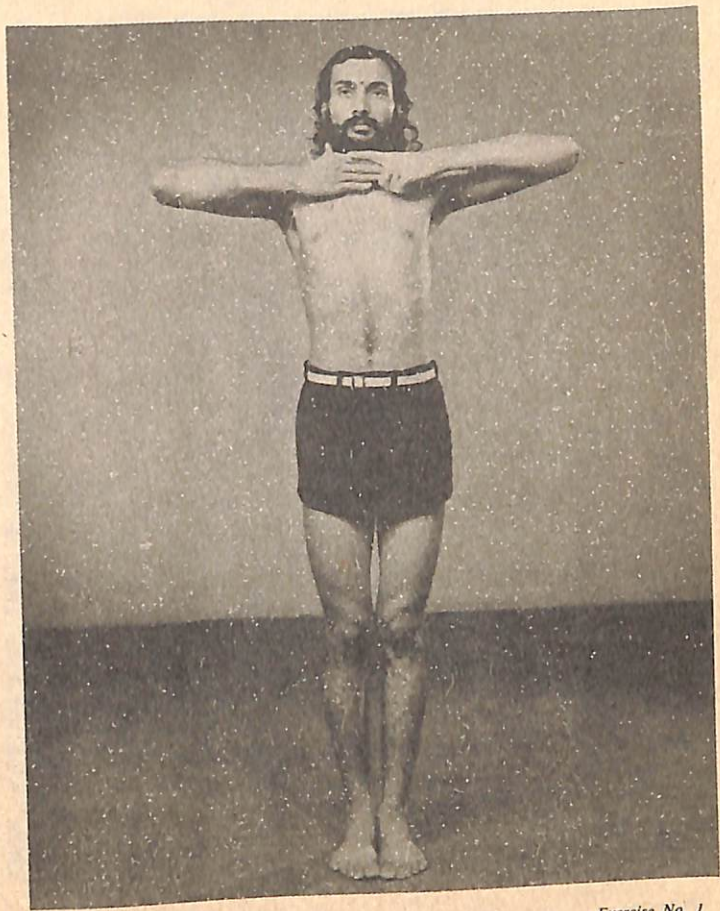
The four exercises described above are effective in curing various states and stages of mental and nervous strain and deficiency. Exercises Nos. 3 and 5 cause the congestion of blood in the head and the brain possibly on account of the interference

with the venous return, due to the sharp bending of the neck. Since the aeration of the blood is simultaneously improved, this should ensure improved nutrition to the tissues of the brain.

The stretching and bending of the exercises Nos. 3 and 5 has an effect on the nerves of the neck. The upper part of the spinal cord and the peripheral nerves for supplying the organs of the neck are both likely to be affected. It is known that stretching a nerve can impede the progress of a nerve impulse through it. The Jālandharabandha, particularly, which results in the most acute bending of the neck would certainly produce this effect. In addition, congestion of the cranium (the space inside the head) may result in a temporarily better nutrition to the endocrine glands viz., the pituitary and pineal. From the known results of the activity of these two, and specially of the pituitary, far reaching and important metabolic effects can be anticipated. These effects concern general growth, digestion, sex functions and reproduction. The thyroid and para-thyroids situated in the neck are also likely to be mechanically, haemodynamically as well as neurologically stimulated. The thyroid through its effects on the general chemical reactions in the body, as well as on the functioning of the brain, and the para-thyroid through its effect on the bone as well as the utilization of calcium in the body, govern fundamental and important processes of the body. These glands are rightly included amongst the list of the 'Glands of destiny', since these have unmistakable effects on the build, attitudes, aptitudes and activities of the entire body.

6. NETRA-ŚAKTI-VIKĀSAKA (IMPROVING THE EYESIGHT):

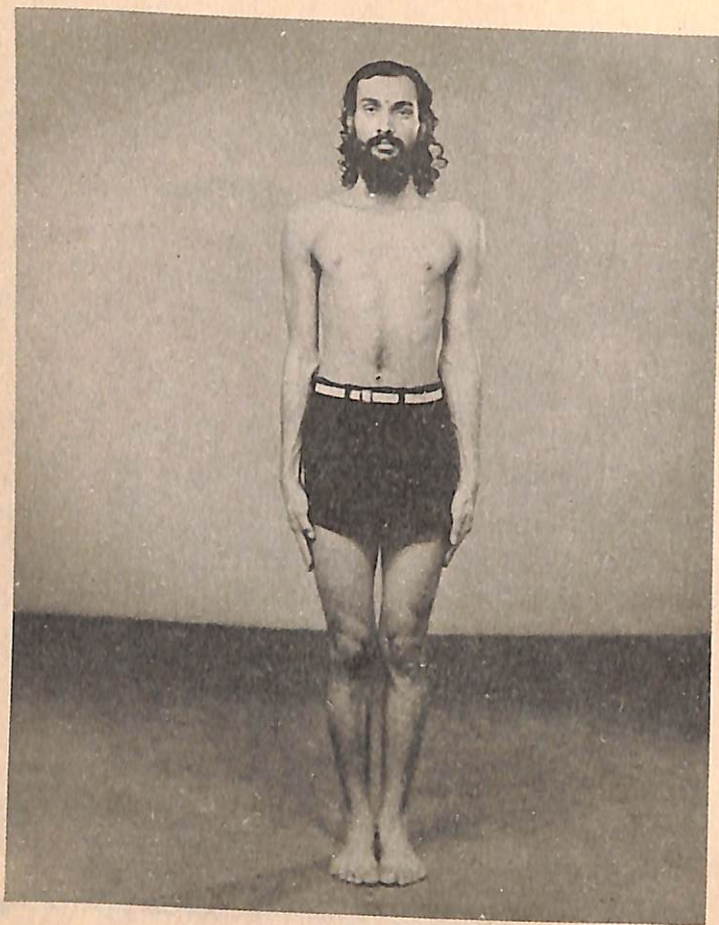
Posture: Stand with your feet close together, your back erect and your head tilted back as far as it will go.



Picture No. 1

Exercise No. 1

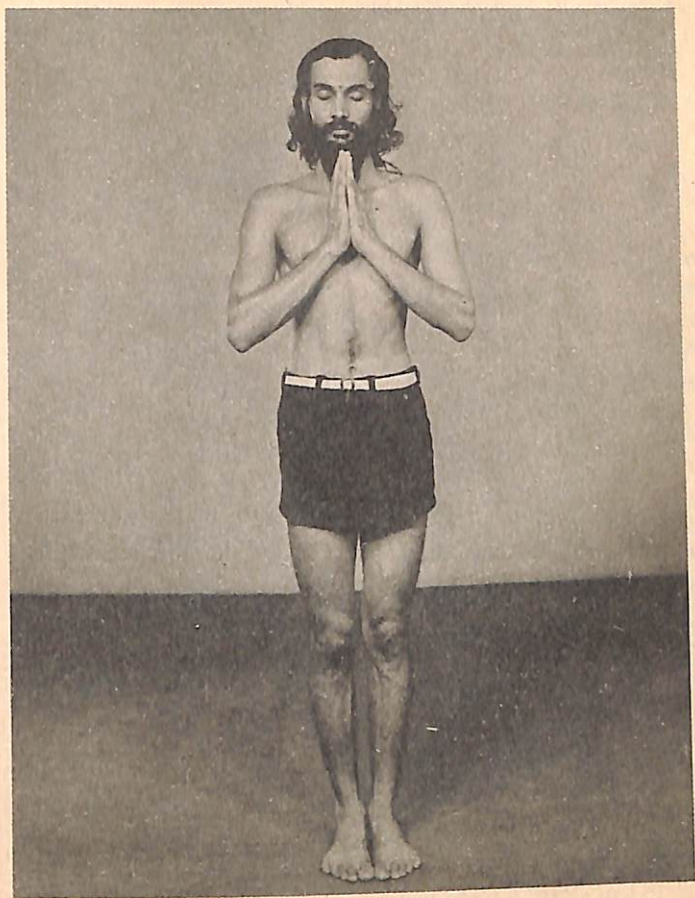
For the Throat & Voice : Breathe in and out with the chin slightly raised.



Picture No. 2

Exercise No. 1

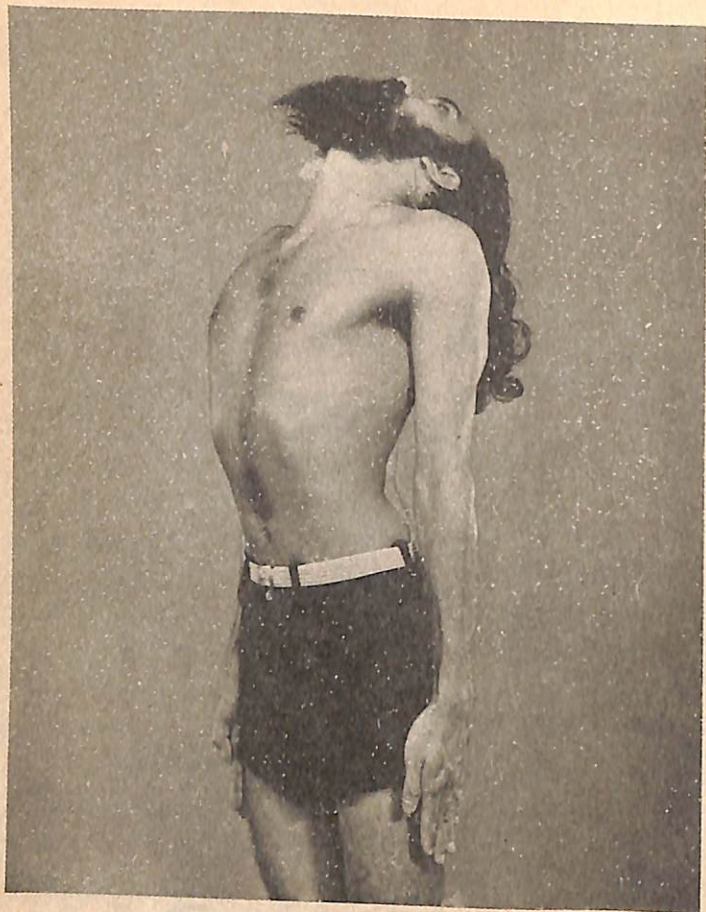
For the Throat & Voice : Breathe in and out with the chin slightly raised.



Picture No. 3

Exercise No. 2

Prayer : Concentrate on the Divine.



Picture No. 4

Exercise No. 3

For developing Will-power : Breathe in and out sharply and vigorously while concentrating on the crown of the head.

Exercise: Concentrate with all your will, while looking at the spot between your two brows without blinking. The eyes must squint in doing so. When your eyes feel tired or start watering, discontinue the exercise and resume it after a short rest. For five minutes in the beginning. (Picture No. 7)

The exercise No. 6 produces stimulation of the nasociliary-plexus of the autonomic nervous system, as well as on the fibres of the nerves moving the eye-ball and internal structures of the eye. It improves the muscular power, balance and co-ordination of the various muscles that move the eye-ball. It also exercises the muscle of the iris which constitutes the muscular diaphragm surrounding the pupil of the eye and is instrumental in increasing or decreasing the amount of light entering the eyes and falling on the retina. Gazing at one point also helps in putting into action the muscles which are attached around the lens of the eye and whose contraction or relaxation result in changing the shape of the lens, required for accurate focussing of the light on the retina to form a sharp image of the observed object. Thus the entire neuro-muscular apparatus of the eye-ball is toned up for a better performance and endurance. This exercise, apart from having an immediate utility for the eyes, has an even more important effect in training in the methods of concentration of the mind.

The practice of this exercise cures defective vision and improves its range. The Upaniṣads, dealing with this Yoga exercise, have said:

*“Mocanaṁ netra-rogaṇāṁ
Nidrādināṁ kapātakam ।
Yatnatas-trāṭakam gopyaṁ
Yathā hāṭaka-peṭakam ॥”*

(Śloka No. 32—Haṭhayoga Pradīpikā, Part II)

"This trāṭaka exercise cures all the diseases of the eyes, and prevents drowsiness. One should keep this trāṭaka exercise secret like a well-guarded treasure."

In conjunction with a couple of other exercises, this particular exercise cures a multitude of eye diseases. After 40 days' practice without a break, spectacles will become superfluous and normal eyesight will be restored.

All these six exercises attempt to create integration in the functioning of the autonomic nervous system and spinal nerves. The various postures and actions, which on the one hand stimulate the autonomous plexuses and on the other hand bring some muscle or its somatic nerves into action, would result in conditioning the system in such a way that any action in the voluntary nervous system would induce the stimulation and reaction in the corresponding part of the autonomic nervous system. This would tantamount to gradually bringing the nervous system under voluntary control.

7. KAPOLA-ŚAKTI-VARDHAKA (REJUVENATING THE CHEEKS):

Posture : With feet close together and standing erect, join the tips of the fingers and clōse the nostrils with the two thumbs. (Picture No. 8)

Exercise : Keeping the eyes open and pouting your lips (in the shape of a crow's beak), suck in the air vigorously through the mouth with a sibilant sound and blow out your cheeks. Now close your eyes and with your chin resting against the cavity of your throat (sternal notch), hold your breath as long as you can. Let the neck return to the normal posture, open your eyes, and exhale through the nose slowly and effortlessly. In the beginning five times. (Picture No. 9)

The Kākī mudrā (No. 7) depends on aeration and oxygenation of the oral cavity. Since in normal breathing the mouth remains closed and fresh air does not enter it, germs multiply unhindered. If however, a frequent forceful jet of air falls on the teeth, gums etc., it must have a beneficial effect and many oral infections would be prevented and cured.

Pouting and holding the mouth in that shape for some time as also puffing out the cheeks would exercise most of the muscles of the face which ordinarily are inactive except for the mild action involved in speaking or eating. The habitual inaction of these muscles makes them flabby. Exercise No. 7 takes care of this and improves the general tone and health of the facial muscles.

It gives your cheeks a fresh bloom. The teeth become stronger. Pyorrhoea, caries and halitosis are cured. Sunken cheeks fill up gradually and once again look normal. Pimples, boils etc. disappear. The Yogaśāstra extols this exercise in the following terms :—

“Kāka-cañcu-vad-āsyena pibedvāyūṁ śanaiḥ śanaiḥ ।

Kākī mudrā bhaved-eṣā sarva-roga-vināśinī ॥”

(Śloka No. 83—Gheraṇḍa-saṁhitā, Part III)

“With your mouth imitating the beak of a crow, suck in the air slowly. This is called the Kākī Mudrā. This mudrā annihilates all diseases.” Again :

“Kākī mudrā parā mudrā sarva-tanreṣu gopitā ।

Asyāḥ prasāda-mātreṇa kāka-van-nīrujo bhavet ॥”

(Śloka No. 84—Ibid.)

“This Kākī Mudrā is exceptionally good and is kept secret.

Its practice makes a man free from all ailments and gives him the longevity of a crow."

8. KARNA-ŚAKTI-VARDHAKA (IMPROVING THE POWER OF HEARING):

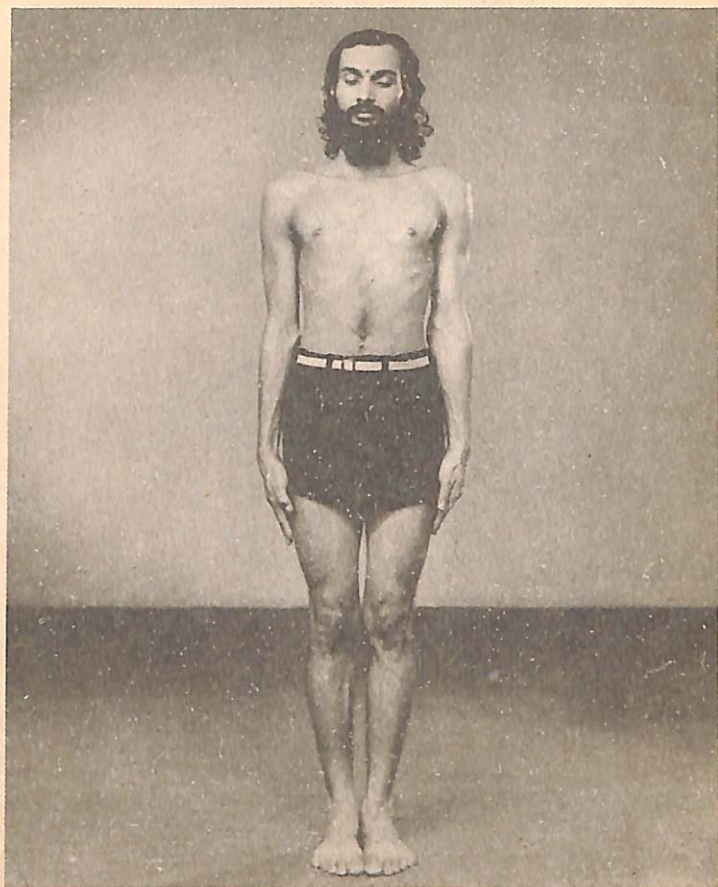
Posture : With the feet close together, stand erect.

Exercise : Close your mouth, plug your ears with the thumbs and place your index fingers on your eyes which should be kept shut. Your middle and third fingers should encircle the mouth which should pout so as to resemble the beak of a crow. (Picture No. 10). Now suck in the air, blowing out your cheeks and lower your chin to rest on the cavity of your throat. Hold the breath as long as possible. Then let your neck go back to the normal posture and while doing so open your eyes gradually and at the same time exhale through the nose.

Note that while holding the breath the cheeks should be kept fully puffed out.

The exercise No. 8 for the ear depends, in addition to what has been said for No. 7, on the creation of pressure inside the mouth which forces air through the pharyngo-tympanic tube (eustacin tube) which connects the mouth cavity with the middle ear. The healthy functioning of this tube is essential for equalisation of pressure inside and outside the ear. Without this the free vibrations of the ear drum cannot take place, which will result in defective hearing.

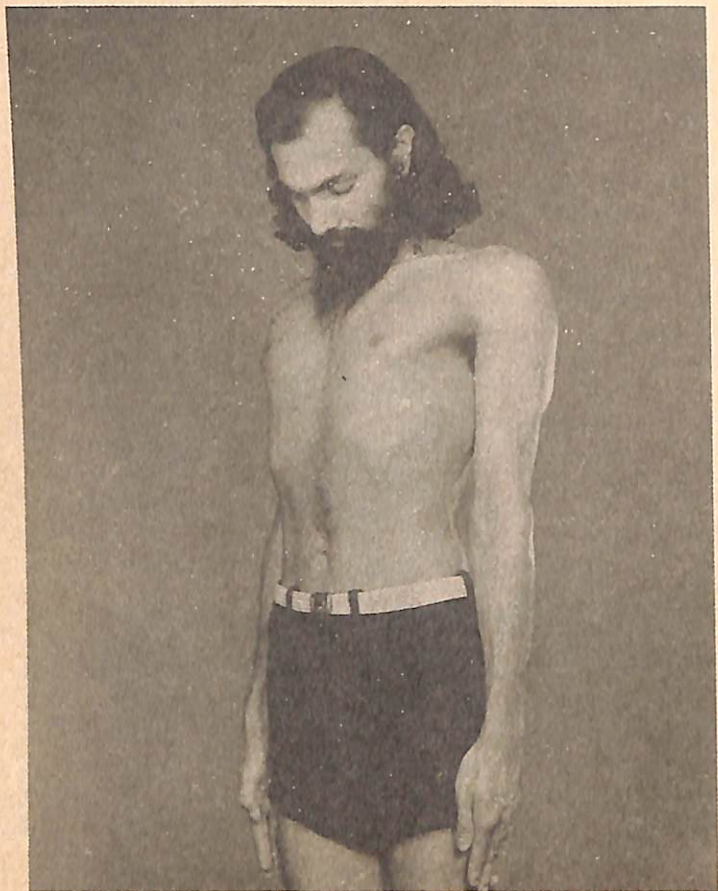
The Jālandharabandha (bent neck) which forms part of the whole process ensures stimulation of the endocrine glands as well as the nervous components, both somatic and autonomous,



Picture No. 5

Exercise No 4.

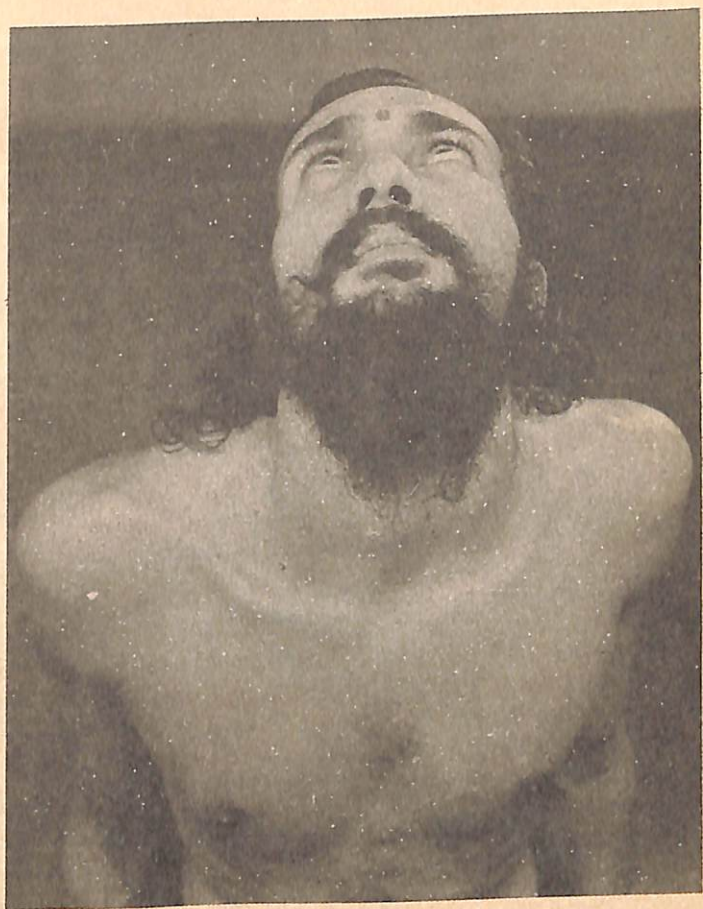
For improving the Memory : The eyes resting on a spot
4½ feet from the toes, breathe in and out vigorously.



Picture No. 6

Exercise No. 5

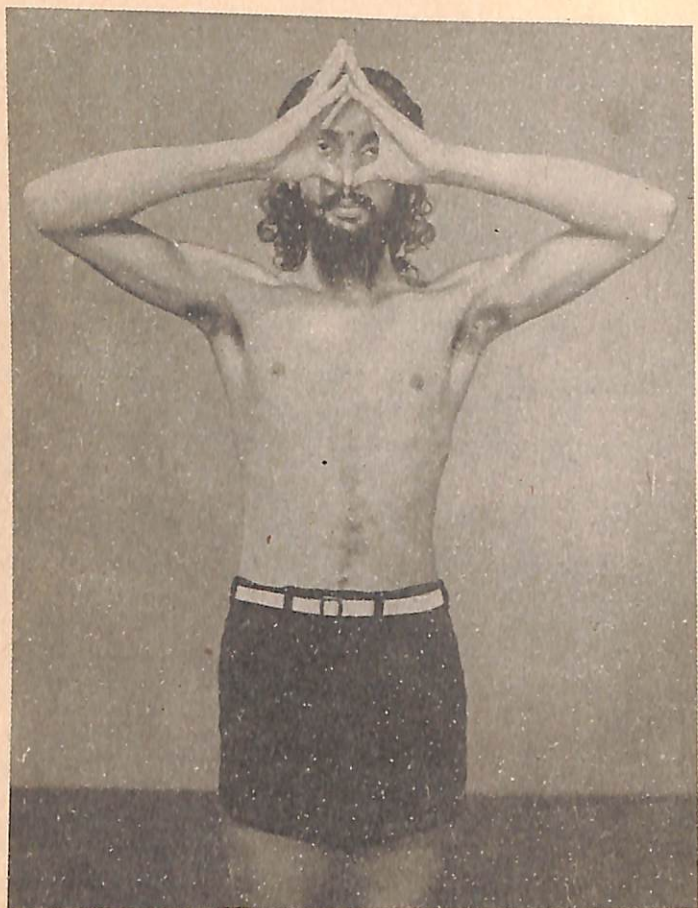
For improving the Intellect and Memory : Inhale and exhale sharply while concentrating on the nape of the neck.



Picture No. 7

Exercise No. 6

For the Eyes : Stare at the point between the eyebrows while squinting and without blinking.



Picture No. 8

Exercise No. 7

For rejuvenating the Cheeks : Suck in air through the mouth (i)
and puff out the cheeks.

situated in this region. This exercise will cure many ailments of the ear and also impaired hearing.

It is said :

“*Śravaṇa-puṭa-nayana-yugala-
ghrāṇa-mukhānām nirodhanām Kāryam* ।

Śuddha-suṣumṇā-saraṇau

sphuṭam-amalaḥ śrūyate nādaḥ ॥”

(Śloka No. 68—Haṭha-yoga-Pradīpikā, Part IV)

“By closing your ear-holes, nostrils, eyes and mouth you purify the passage of sound and then you hear the pure (inner) sound.”

9. GRIVĀ-ŚAKTI-VIKĀSAKA (STRENGTHENING THE NECK)[1]:

Posture : Keeping your feet together, stand erect.

Exercise ‘A’: Relaxing your neck, turn your head with a jerk first towards your right shoulder, then towards your left shoulder. In the beginning 10 times. (Picture No. 12)

Exercise ‘B’ : Standing erect, jerk your head first forward, then backward. When it goes back it should touch the nape of your neck. When it is forward your chin should touch the sternal notch. Keep breathing normally. 10 times to begin with. (Picture No. 13)

10. GRIVĀ-ŚAKTI-VIKĀSAKA (STRENGTHENING THE NECK)[2]:

Posture : Keep your feet close together, your back straight, your mouth closed and your eyes wide open.

Exercise: Keep your chin in and rotate the head from left to right and then right to left alternately. Breathe normally. Try to make your ear touch your shoulder, taking particular care to avoid raising the shoulder. Five times to begin with. (Picture No. 14)

11. GRIVĀ-ŚAKTI-VIKĀSAKA (STRENGTHENING THE NECK)[3]:

Posture: Keeping your feet close together, stand straight. ✓

Exercise: Inhale and exhale through the nose ("Bellows effect") making the veins of your neck stand out. Blow out your stomach while inhaling, draw it in while exhaling. 25 times to begin with. (Picture No. 15)

This triple exercise strengthens the neck and beautifies it. Diseases peculiar to the throat, such as tonsillitis, laryngitis, pharyngitis etc. can be checked. The voice becomes resonant and speech defects such as lisping and stammering are completely removed. With perseverance, this exercise, in conjunction with a couple of others, yields marvellous results in cases of dumbness. Singers will derive great benefit from it.

12. SKANDHA TATHĀ BĀHU-MŪLA-ŚAKTI-VIKĀSAKA (DEVELOPING THE STRENGTH OF THE SHOULDER-BLADES AND JOINTS):

Posture: Feet close together, your back straight, your fingers clenched into fists with the thumbs tucked in.

Exercise: With your mouth pouting and forming the shape of a crow's beak, suck in air, blowing out your cheeks and hold your breath with your chin resting on the sternal notch. While holding your back straight move the shoulders vigorously and stiffly up and down, in a pumping motion. The arms should be

kept rigidly straight at the side. Assume the normal posture and straightening your neck, open your eyes and exhale gradually through the nose. Repeat the process five times to begin with. (Picture No. 16)

The bones, blood vessels, the muscles and the nerves in the shoulder are toned up.

13. BHUJA-BANDHA-ŚAKTI-VIKĀSAKA (STRENGTHENING THE UPPER ARMS):

Posture: Keep your feet close together, your hands formed into fists with the thumbs tucked in. Bend the elbows and raise the forearms at an angle of 90°. (Picture No. 17)

Exercise: Throw your arms vigorously forwards and backwards at shoulder level. The elbows must not go further back than the starting position. When pushed, the arms should be parallel to the ground. Breathe normally. In the beginning 25 times. (Picture No. 18)

Arms, which are under-developed with weak biceps, will develop good muscles. Heavy arms will become slender. The elbow-joints will receive unexpected strength; deformities of the arms and the shoulders will be cured. Constant practice of this exercise will make the arms look like an elephant's trunk, and will be just as strong.

14. KAPHONĪ-ŚAKTI-VIKĀSAKA (STRENGTHENING THE ELBOW):

Posture: Keeping the feet close together and standing straight, clench your fists with your thumbs tucked in. (Picture No. 19)

Exercise 'A' : Raise your clenched fists forward to the level of the shoulders with a jerk, holding the upper arm stiff. Then bring them down, reverting to the original position. In the beginning 25 times.

Posture 'B': Keep your feet together, your body straight and your palms open and turned front with the fingers close together. (Picture No. 21)

Exercise 'B': Repeat the exercise 'A' jerking your arms from the elbow up and down as before. (Picture No. 22)

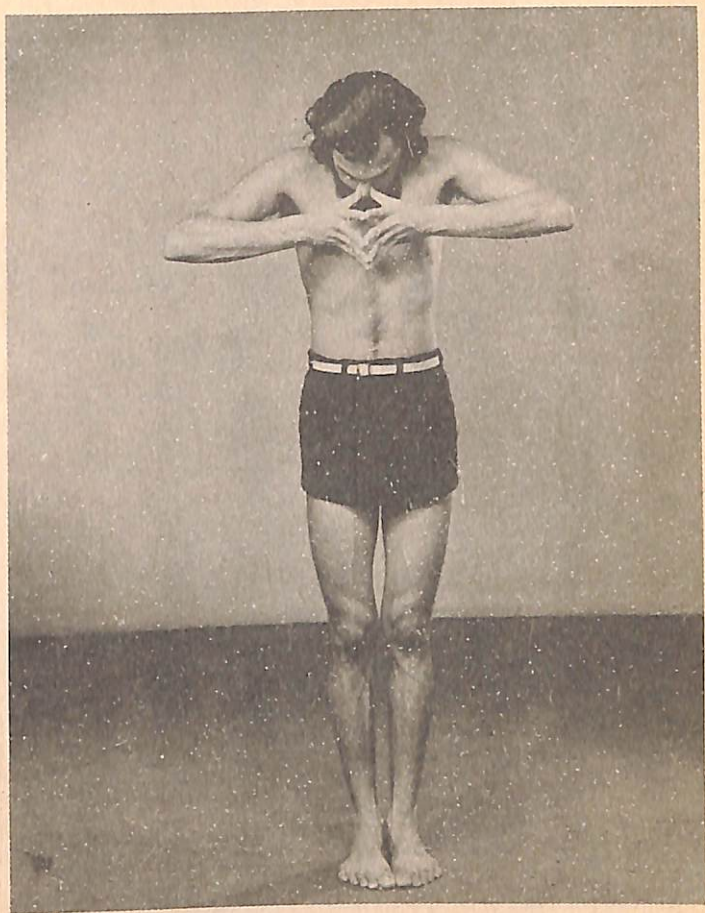
When doing this exercise, the palms must come up to the level of the shoulders and then down straight. The elbows should remain stationary. The palms must not touch the shoulders when going up, nor touch the thighs when coming down.

This exercise cures malformation of the elbows and strengthens the joints. The circulation of blood in the arteries is accelerated bringing fresh strength to the entire length of the forearm beginning from the elbow. Constant practice gives women rounded forearms while those of men acquire strength and symmetry.

15. BHUJA-VALLĪ-ŚAKTI-VIKĀSAKA (STRENGTHENING THE ARMS):

Posture: Feet together, the body straight, the arms by the sides.

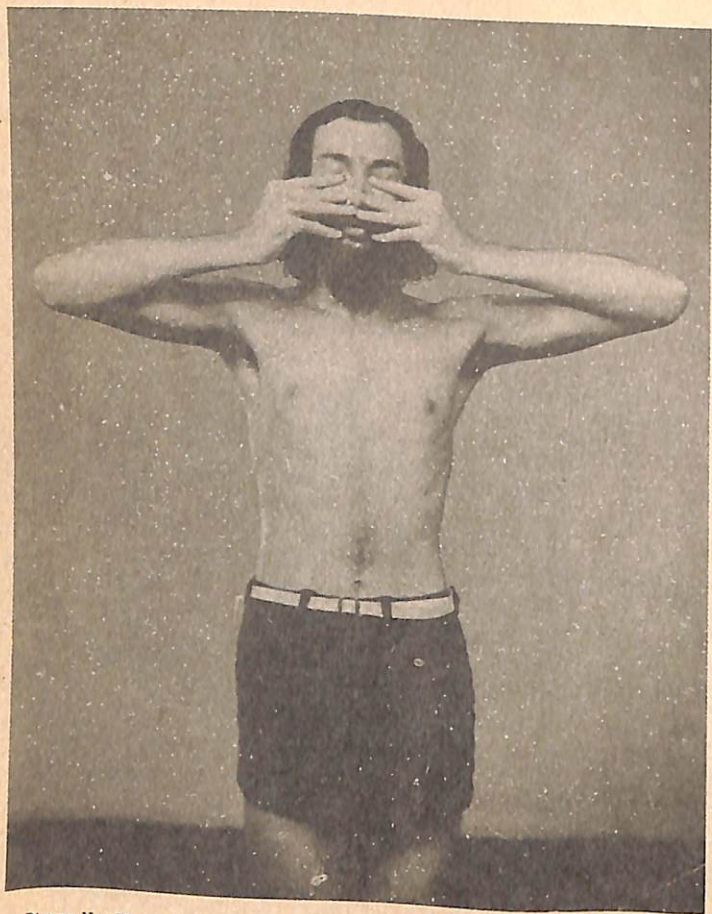
Exercise 'A': Begin with your right arm. Let it hang relaxed; then raise it sideways above your head with the palm outward. Bring it down in the same manner. The arm must not



Picture No. 9

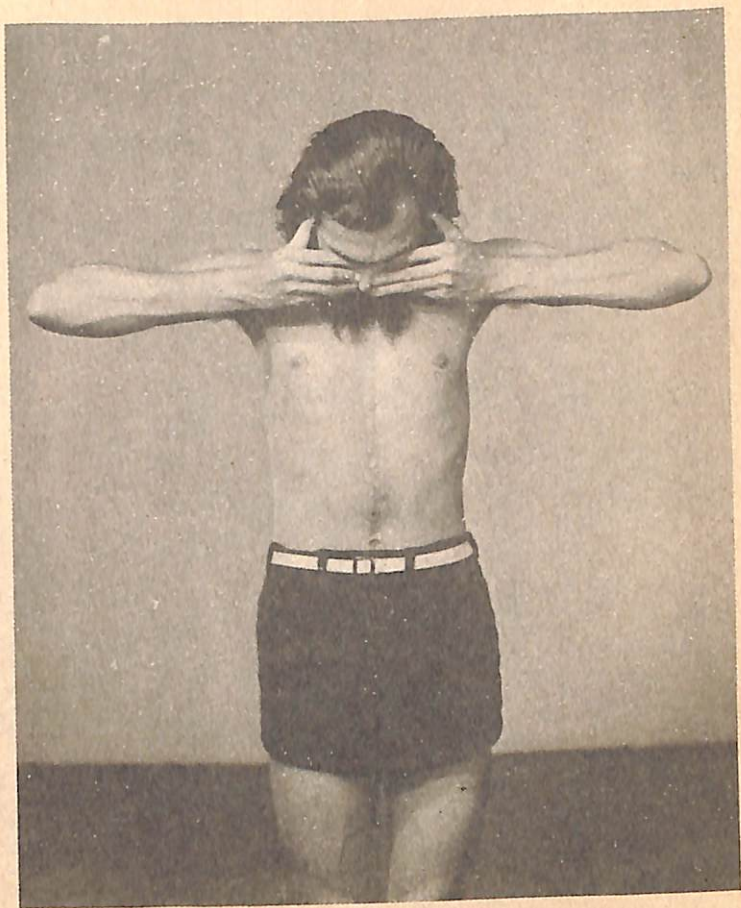
Exercise No. 7

**For rejuvenating the Cheeks : Bend the neck and hold the (ii)
breath.**



Picture No. 10

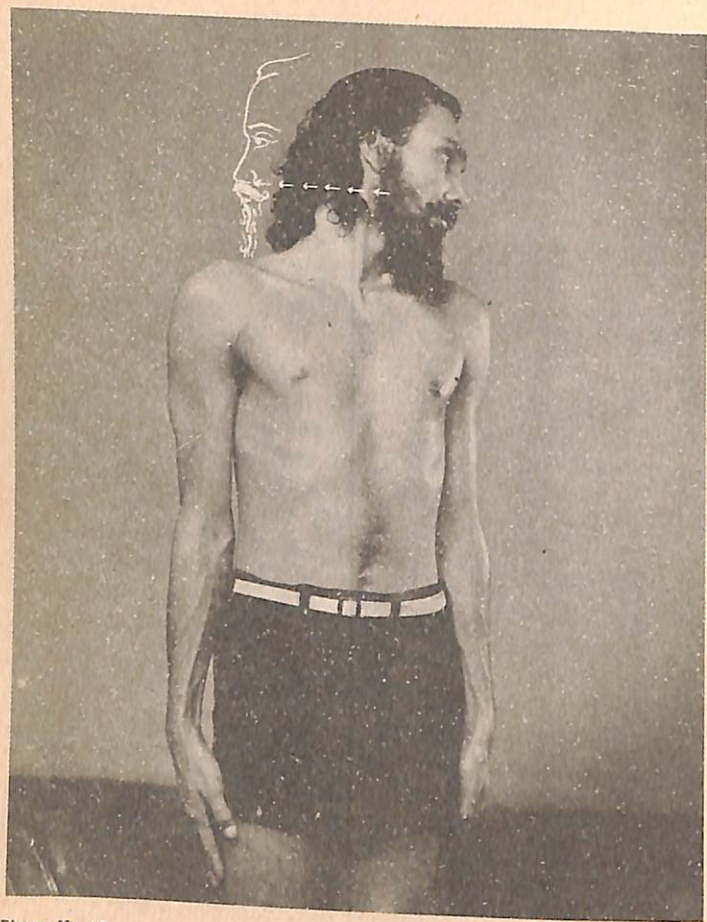
Exercise No. 8
For the Ears : Suck in air through the mouth and puff out the cheeks after closing the ears, eyes and nose. (i)



Picture No. 11

For the Ears : Bend the neck and hold the breath.

Exercise No. 8
(ii)



Picture No. 12

For the Neck : Jerk the head to the right and left

Exercise No. 9

A

touch the head when going up, or the thigh when coming down. Palms must be open, with the fingers together. (Picture No. 23)

Exercise 'B': Repeat the exercise with your left arm.

Exercise 'C': Now bring both arms into action. Both should go up and come down together but the arms should not touch the head nor the hands touch each other. (Picture No. 24)

Constant practice gives great strength to the arms while improving their shape.

16. PŪRṆA-BHUJA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ARMS):

Posture: Keep the feet together, body erect, the hands clenched into fists with the thumbs tucked in.

Exercise 'A': Inhaling through the nose and holding your breath, swing your right arm forward and backward in a circle as many times as you can. When you cannot hold your breath any longer stop with your arm bent at the elbow and breathe out forcefully while thrusting your arm forward at shoulder level.

Exercise 'B': Repeat the exercise 'A' in reverse, swinging the arm backward and then forward.

Exercise 'C': Now repeat the exercise 'A' with the left arm.

Exercise 'D': Repeat the exercise 'B', with the left arm.

Exercise 'E': With both hands clenched into fists, let both

your arms describe a full upward circle, and exhale with a hissing sound.

Exercise 'F': The same as exercise 'E' in reverse. (Picture No. 26)

This set of exercises tones up the nerves. The arms and hands become more shapely. The entire length of the arm becomes stronger.

17. MAṆI-BANDHA-ŚAKTI-VIKĀŚAKA (DEVELOPING THE WRISTS):

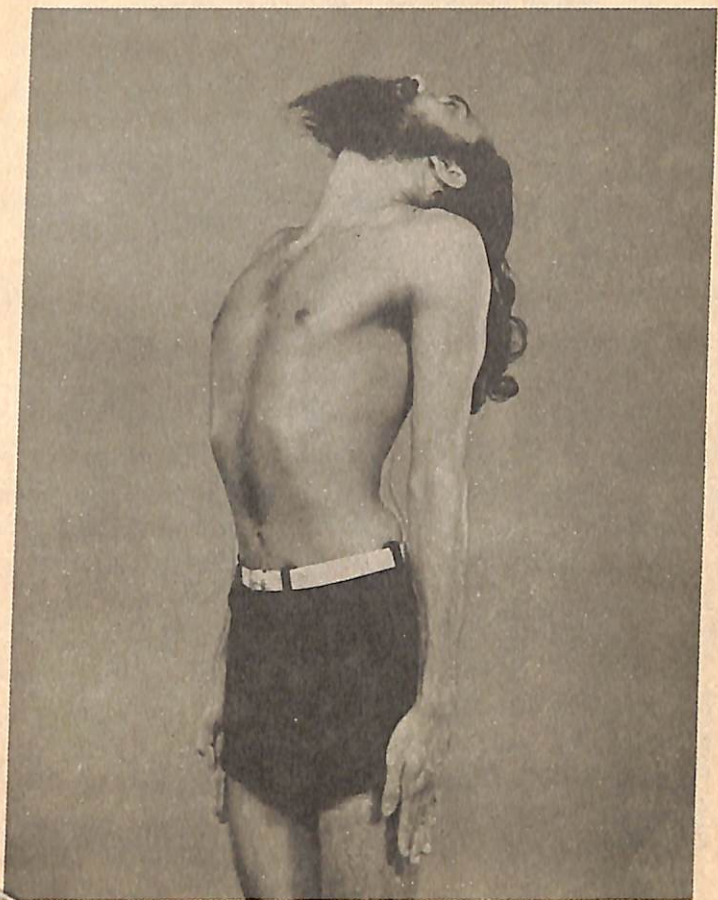
Posture: Stand with feet close together, with the body straight. Stretch out your two arms straight in front of you at shoulder level, keeping them parallel to the ground.

Exercise 'A': With loosely clenched fists, let your wrists move the fists up and down with force. While bringing your fist up and down, try to touch the forearm. The arms should be kept as stiff as possible. Five times to begin with. (Pictures Nos. 27 and 28)

Exercise 'B': Raise the arms, bent at the elbow, sideways to shoulder level. The wrists should be moved up and down as in exercise 'A'. While doing so, the fists should try to touch the forearm. Five times to begin with. (Pictures Nos. 29 and 30)

18. KARA-PRĪTHA-ŚAKTI-VIKĀŚAKA (DEVELOPING THE BACK OF THE HAND):

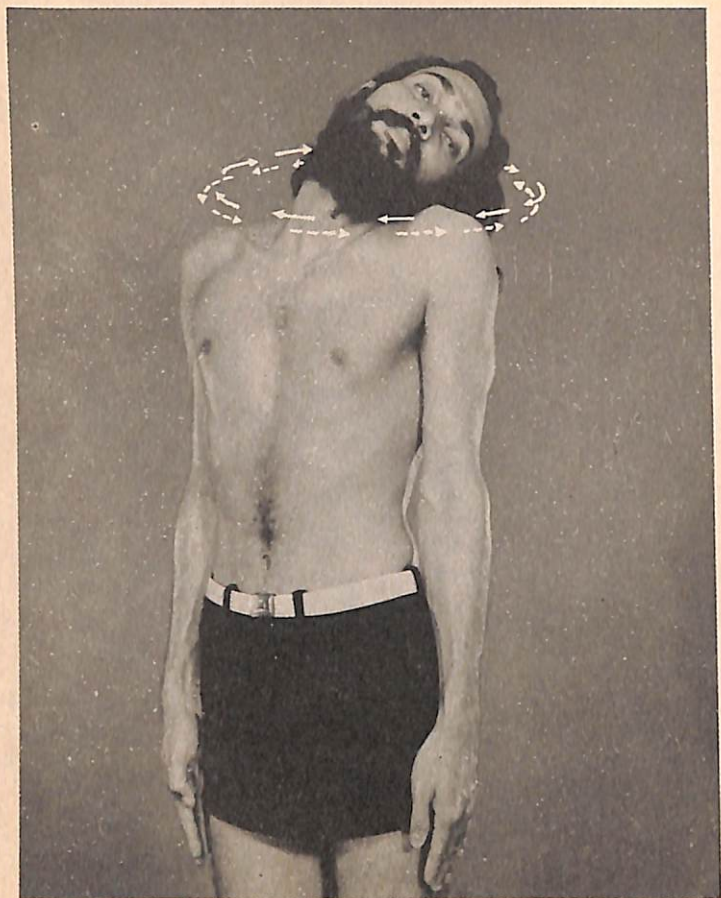
Posture: Keep feet together, the body straight, the arms stretched out in front, parallel to the ground, at shoulder level. Palms open and the fingers close together.



Picture No. 13

Exercise No. 9

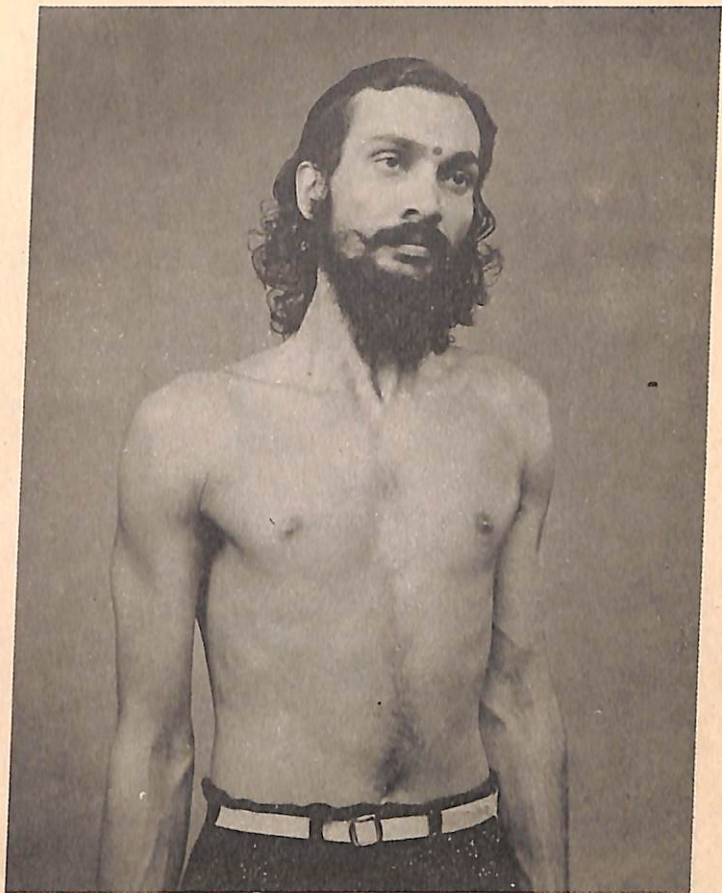
For the Neck : Jerk the head backwards and forwards.



Picture No. 14

Exercise No. 10

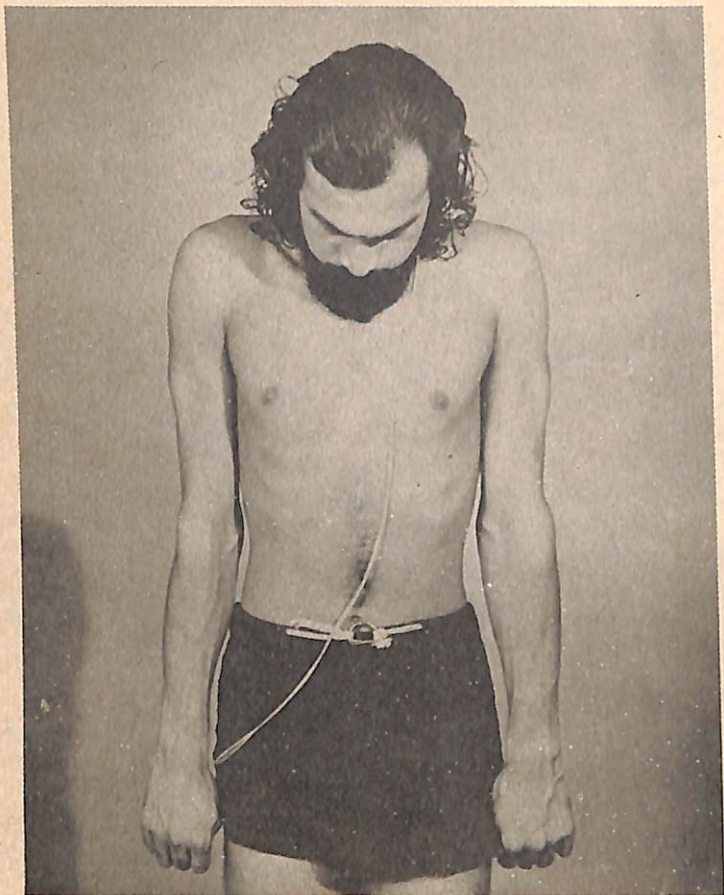
For the Neck : Rotate the head first from left to right and then the other way.



Picture No. 15

Exercise No. 11

For the Neck : Breathe in and out sharply while stretching the neck muscles to make the veins stand out.



Picture No. 16

Exercise No. 12

For the shoulders: Breathing in and puffing out the cheeks, the shoulders are moved up and down vigorously while holding the breath.

Exercise 'A': Move your wrists up and down as in exercise No. 17. (Pictures Nos. 31 and 32)

Exercise 'B': As in exercise 'B' of No. 17, but with the arms folded at the elbows with palms open, fingers together. (Pictures Nos. 33 and 34)

✓ 19. KARA-TALA-ŚAKTI-VIKĀSAKA (DEVELOPING THE PALMS):

Posture: Keep your feet close together, the body straight. Stretch your arms forward, with the fingers spread out as far as possible. The arms should be kept parallel to the ground, at shoulder level.

Exercise 'A': From the wrists let your hands move up and down vigorously. While bringing the palms up and down the fingers must try to touch the arm. (Pictures Nos. 35 and 36)

Exercise 'B': With the same posture, raise your arms sideways, bent at the elbows, keeping the fingers far apart from each other, and move the hands up and down as if the fingers were to touch the arm. (Pictures Nos. 37 and 38)

✓ 20. AṅGULI-MŪLA-ŚAKTI-VIKĀSAKA (DEVELOPING THE FINGER-JOINTS):

Posture: With the feet together and the body relaxed, raise the arms forward, parallel to the ground, at shoulder level. The hands beyond the wrists should be relaxed and drooping.

Exercise 'A': While stiffening the entire arm, the hand alone must be relaxed. Hold for five minutes to begin with. (Picture No. 39)

Exercise 'B': As at 'A' but with the arms bent at the elbows. Two minutes to begin with. (Picture No. 40)

✓ 21. AṄGULĪ-ŚAKTI-VIKĀSAKA (STRENGTHENING THE FINGERS): ✓

Posture: Stand with the feet close together and the body erect. Throw out your arms in front, keeping them parallel to the ground at shoulder level.

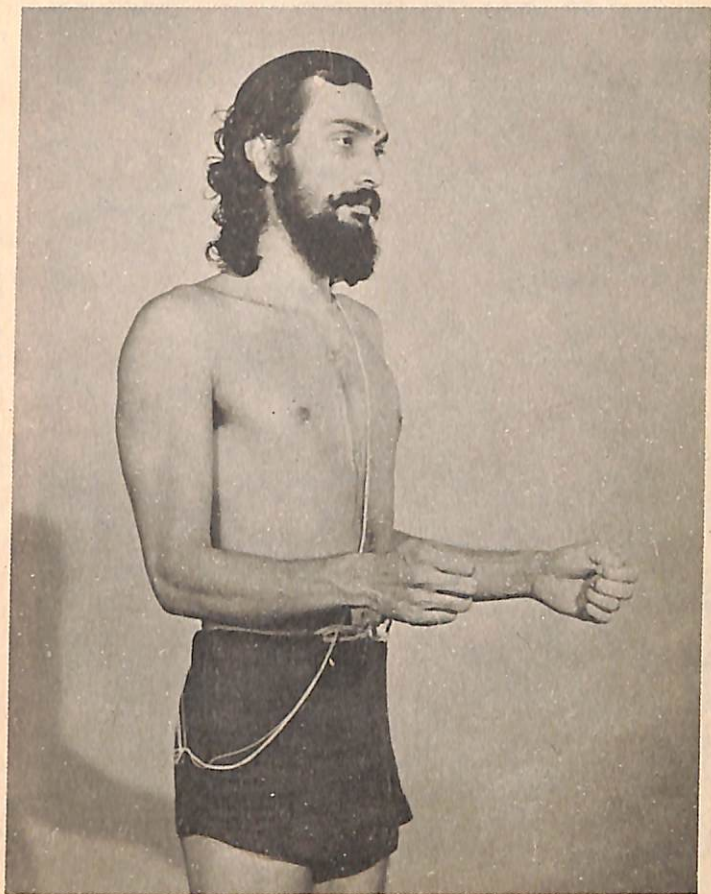
Exercise 'A': Let your fingers form the shape of the hood of a cobra, taking particular care to stiffen the entire length of the arms from the shoulder-joints to finger-tips. The exercise will not be effective if enough force is not put into it to make the arm tremble. Five minutes to begin with. (Picture No. 41)

Exercise 'B': Posture the same as for 'A'. Repeat the exercise 'A', with the arms bent at the elbows. The fingers should be spread in the shape of a cobra's hood. Five minutes to begin with. (Picture No. 42)

Results: The five exercises from 17 to 21 give strength to the wrists, the knuckles, the palms and the fingers. They are also supposed to stimulate the action of the heart. Many minor ailments are cured and the condition of the heart improves. The exercises are specially recommended to writers, typists, those who play musical instruments, weavers, sculptors, etc.

✓ 22. VAKṢA-STHALA-ŚAKTI-VIKĀSAKA (DEVELOPING THE CHEST) [1]:

Posture: Stand with the feet together, body erect. Arms by your side, palms turned backwards with the fingers together.

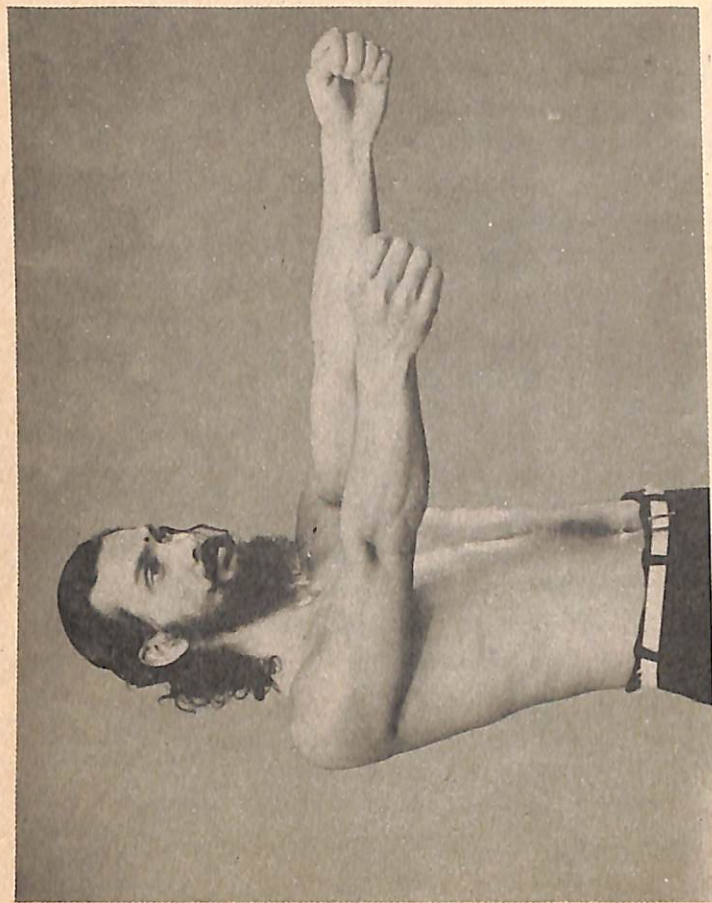


Picture No. 17

For the Upperarms : Bend elbows as shown.

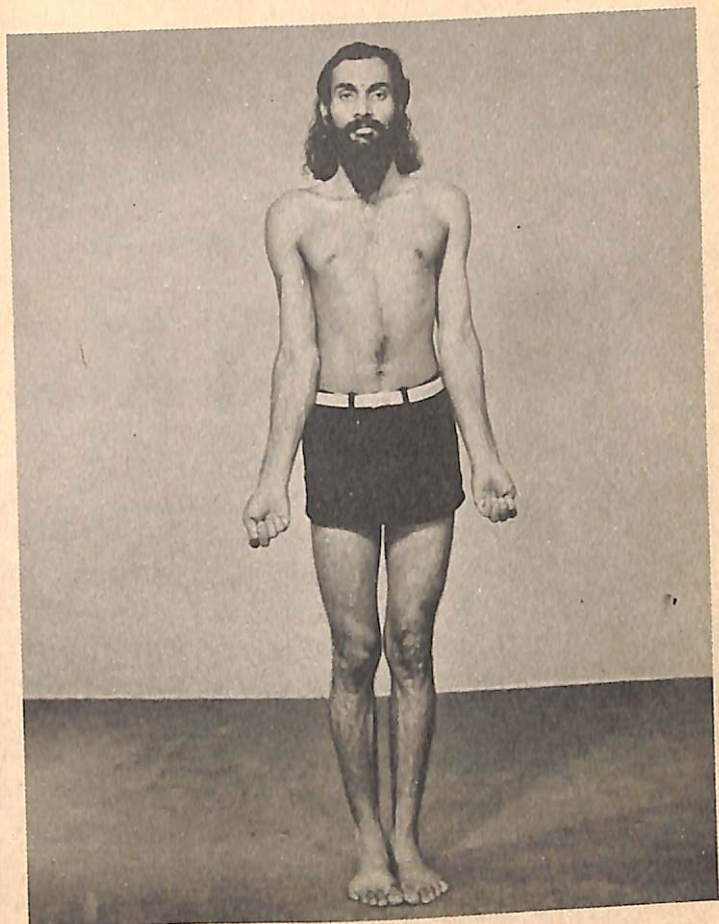
Exercise No. 13

(i)



Picture No. 18

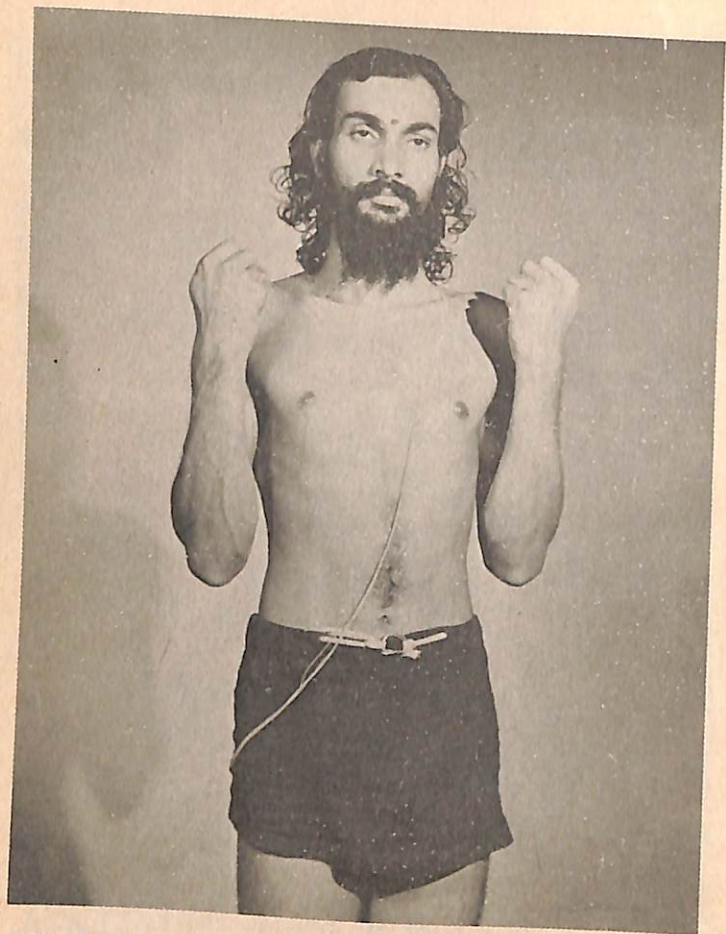
For the Upper-arms: Push arms forwards and backwards with jerks.



Picture No. 19

For the Elbows: Fists clenched.

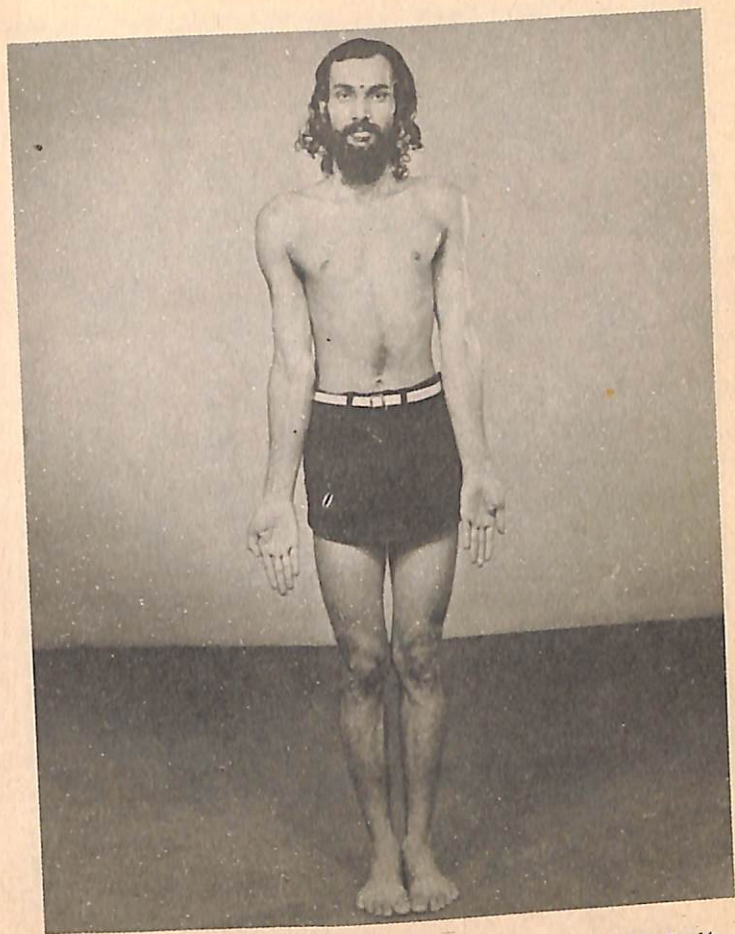
Exercise No. 14
A (1)



Picture No. 20

Exercise No. 14

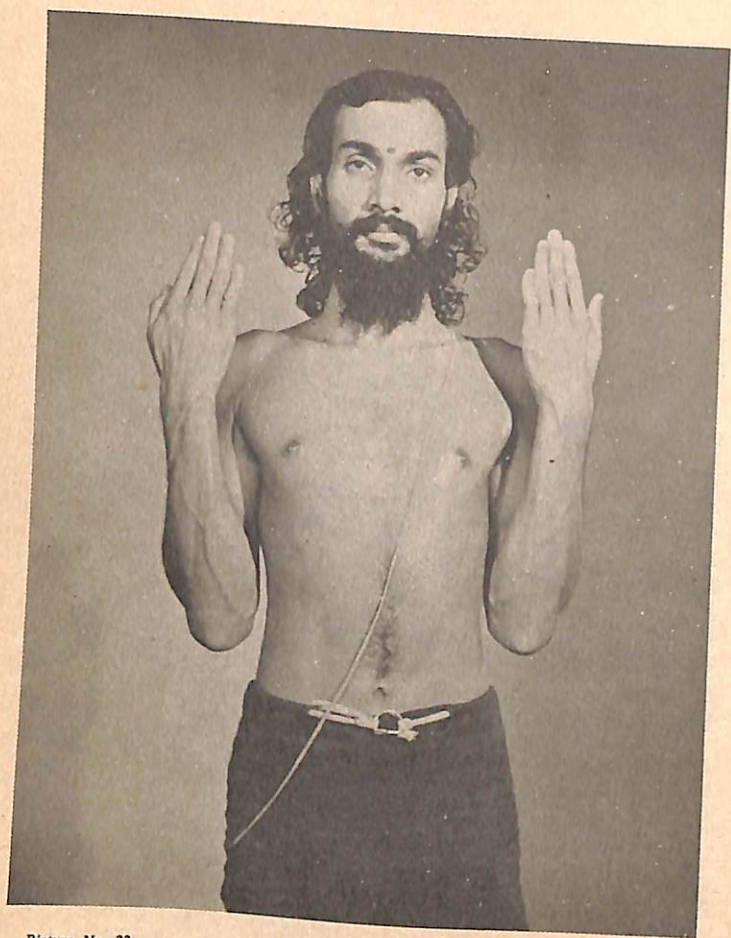
For the Elbows: Move forearms up and down with jerks *A (ii)*
without moving the elbow.



Picture No. 21

For the Elbows: Palms open and fingers together

Exercise No. 14
B (i)

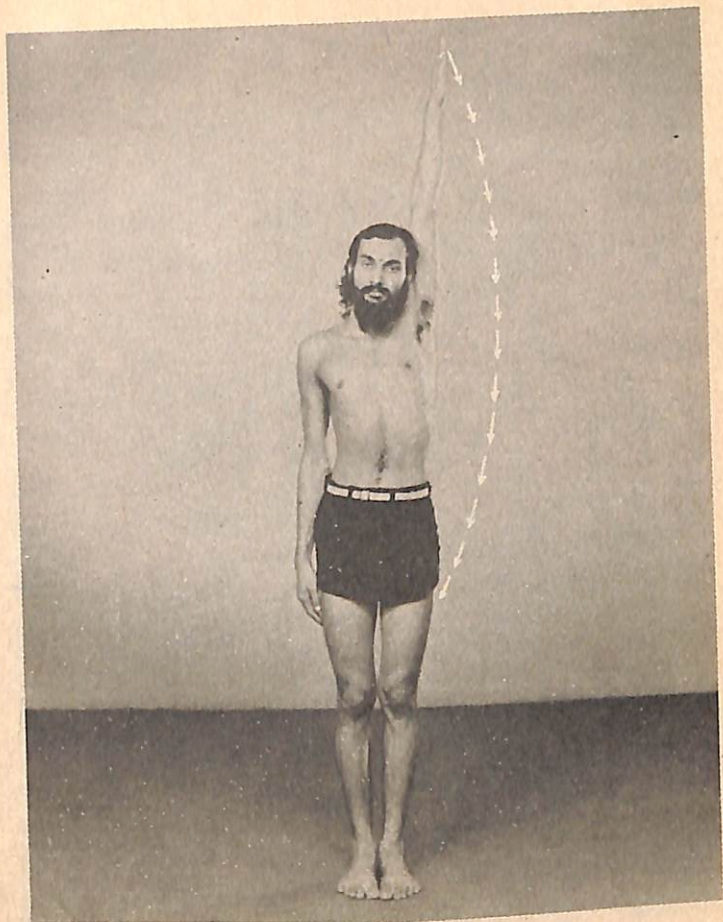


Picture No. 22

For the Elbows: Move forearms up and down with jerks.

Exercise No. 14

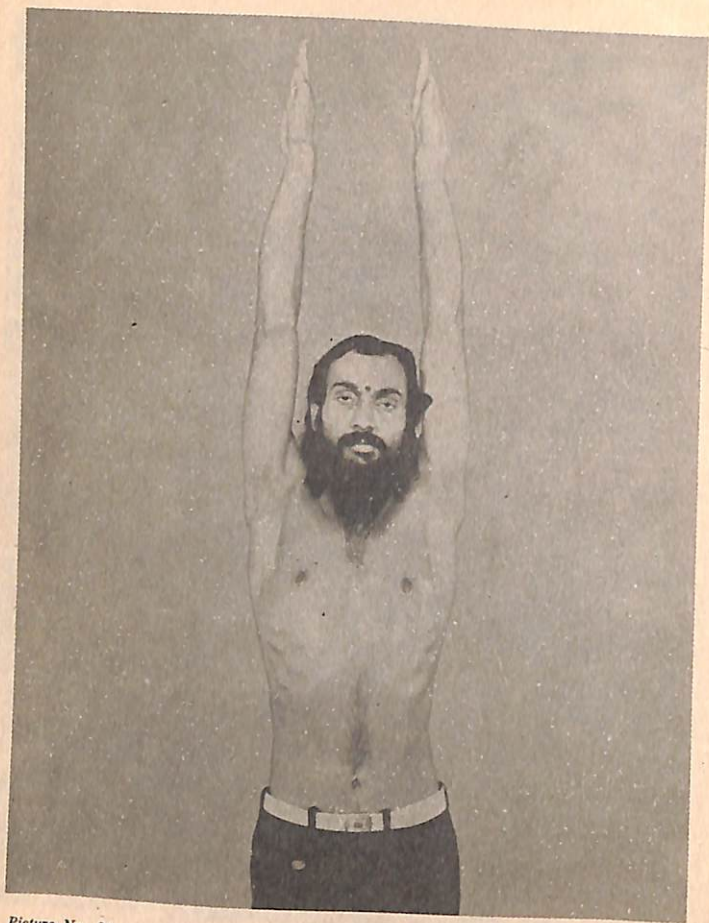
B (ii)



Picture No. 23

For the Forearms: Move Forearms alternately up and down.

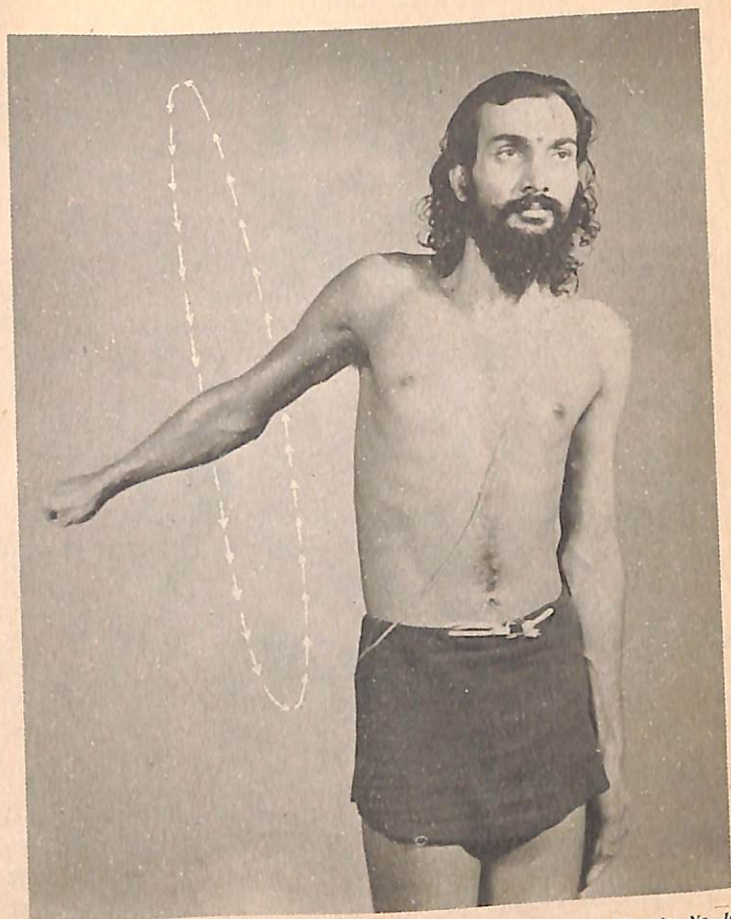
Exercise No. 15
A & B



Picture No. 24

For the Forearms : Move both arms together up and down.

Exercise No. 15

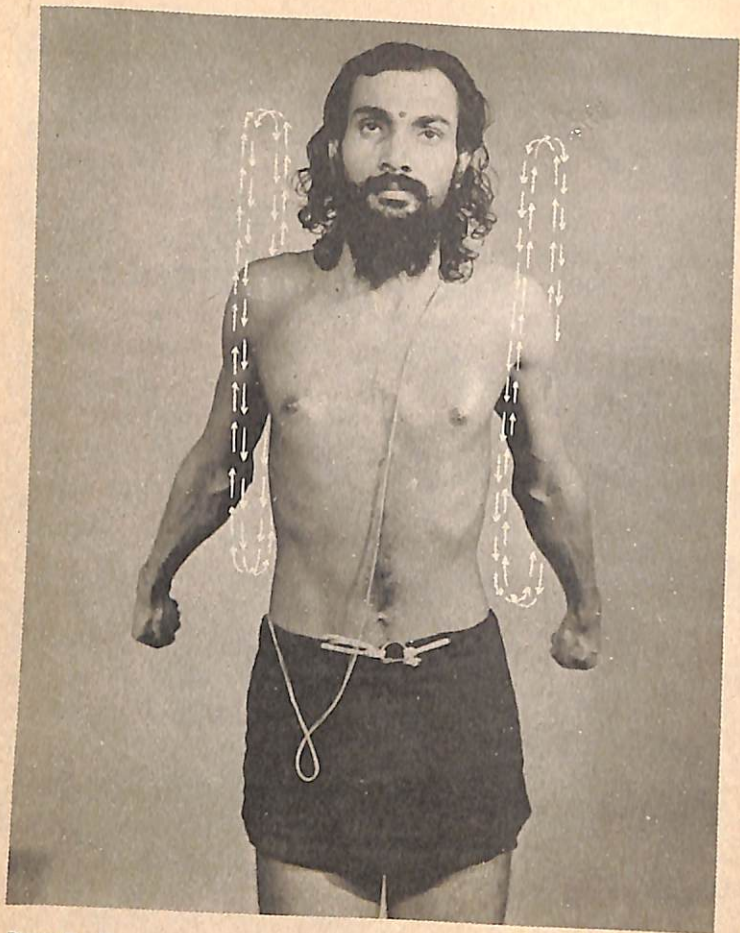


Picture No. 25

For the Arms: Inhale and rotate arms from the shoulders one at a time, first forward and backward, then backward and forward.

Exercise No. 16

A, B, C & D



Picture No. 26

For the Arms: Inhale and rotate both arms together first forward and backward and then backward and forward.

Exercise No. 16

E & F

Exercise: Swing back your arms, describing a semi-circle. While doing this, inhale through the nose and lean back as far as possible and remain in that position as long as you can. Exhale slowly while reverting to the original position. Five times to begin with. (Picture No. 43)

This exercise is helpful in many chest diseases. The chest expands and becomes strong. Tuberculosis, asthma and chronic bronchitis can be effectively tackled with the help of this exercise. Persons suffering from weakness of the heart will benefit by its tonic effect if they do this exercise for five minutes every morning.

23. VAKṢA-STHALA-ŚAKTI-VIKĀSAKA (DEVELOPING THE CHEST) [2]:

Posture: Stand with the feet together, body erect, arms by your side with palms of the hands turned inwards.

Exercise: While inhaling through the nose, bend backward from the waist as far as you can go. At the same time raise your arms behind you as high as you can. Maintaining this posture as long as you can, exhale slowly while resuming your original position. Five times to begin with. (Picture No. 44)

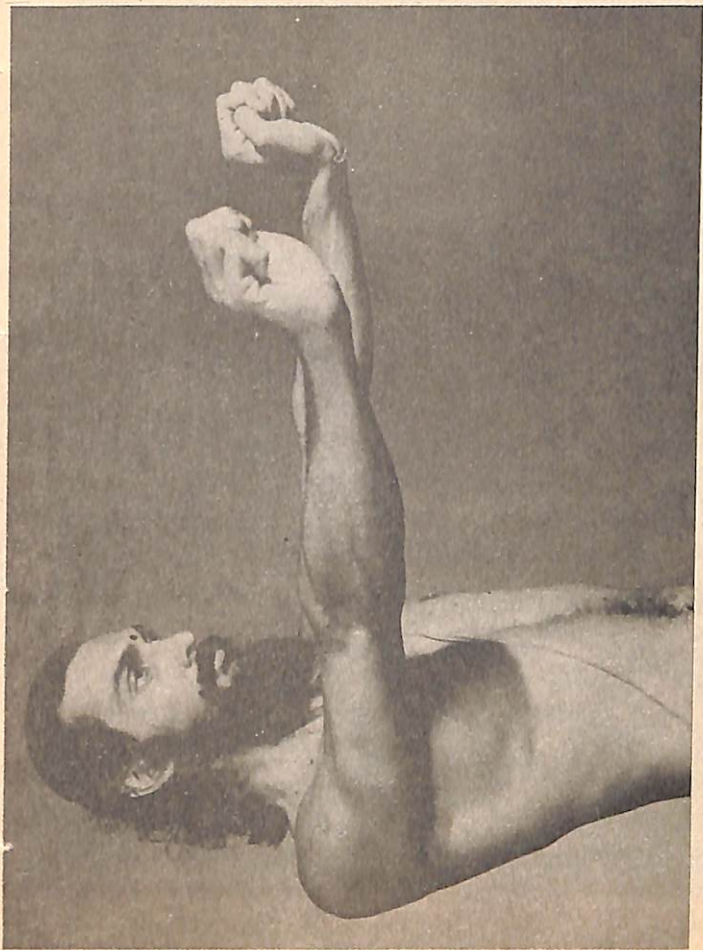
The advantages derived from this exercise are the same as from No. 22, with the addition that this one gives vitality and strength to the chest and back. The arms are also strengthened. Thin persons will find their protruding bones covered with healthy flesh. Regular practice of this exercise will keep the back straight throughout a man's life.

The exercises Nos. 22 and 23 combine the benefits of Prāṇāyāma (breathing) as well as the physio-therapeutic effects of

the exercise of the muscles and joints of the thoracic cage. The increased mobility of the ribs of course ensures more efficient respiration but it is the manner of breathing in and out which is significant in these two exercises. Primarily an effort is made to breathe in as deeply as possible and then to hold the breath—the process known as Pūraka and Kumbhaka respectively. The deep breathing allows a liberal quantity of fresh air to be sucked into the lungs and provides a thorough oxygenation of the blood. During inhalation, on account of the negative thoracic pressure, a lot of blood is also sucked into the heart. At the same time there is a stimulation of the vagal centre in the brain through the impulses generated in the lung substance on account of the stretching of the alveoli. The stimulation of the vagus results in slowing down of the heart and thus allows it more time for rest after each contraction. The increase in the period of relaxation improves the nourishment to the heart and thus allows it to contract more forcibly. It also supplies a much needed rest for this incessantly exercised organ.

The practice of exhaling and holding the breath after that, as described in the context of other actions of the Yogic Exercises, allows out-stretched lungs to recoil into a smaller size. These exercises involving expansions and compressions of the lung tissues, help in maintaining the elasticity of this structure.

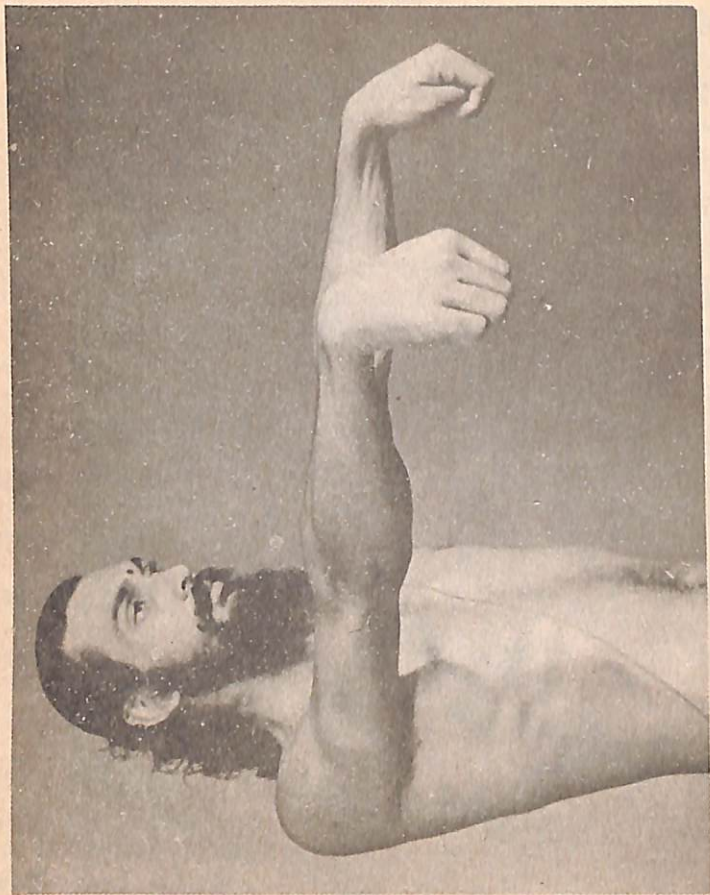
Exercises like these, stimulate the cardiac plexus and the thoracic somatic nerves at the same time, thus providing a link in the autonomous-somatic-nerve-co-ordination. The cardiac plexus has an important influence on the functioning of the vagus nerves which, according to some authorities, have an important role to play in the awakening of the latent powers of the personality which the Yogic discipline aims at.



Picture No. 27

For the Wrists: Bend the clenched fists upward vigorously.

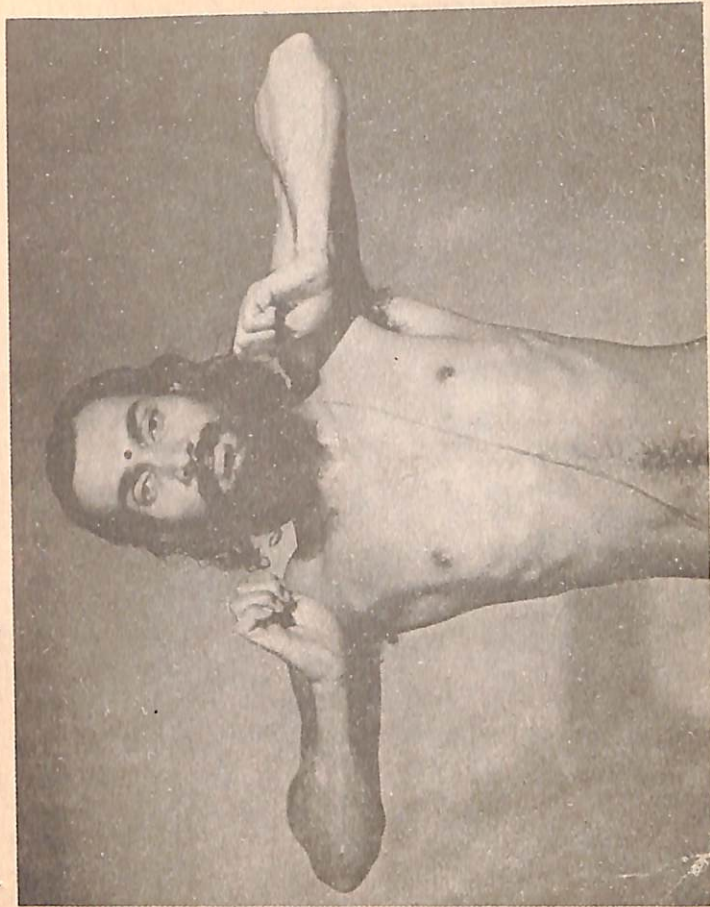
Exercise No. 17
A (i)



Picture No. 28

For the Wrists: Bend the clenched fists downward. Repeat (i) and (ii).

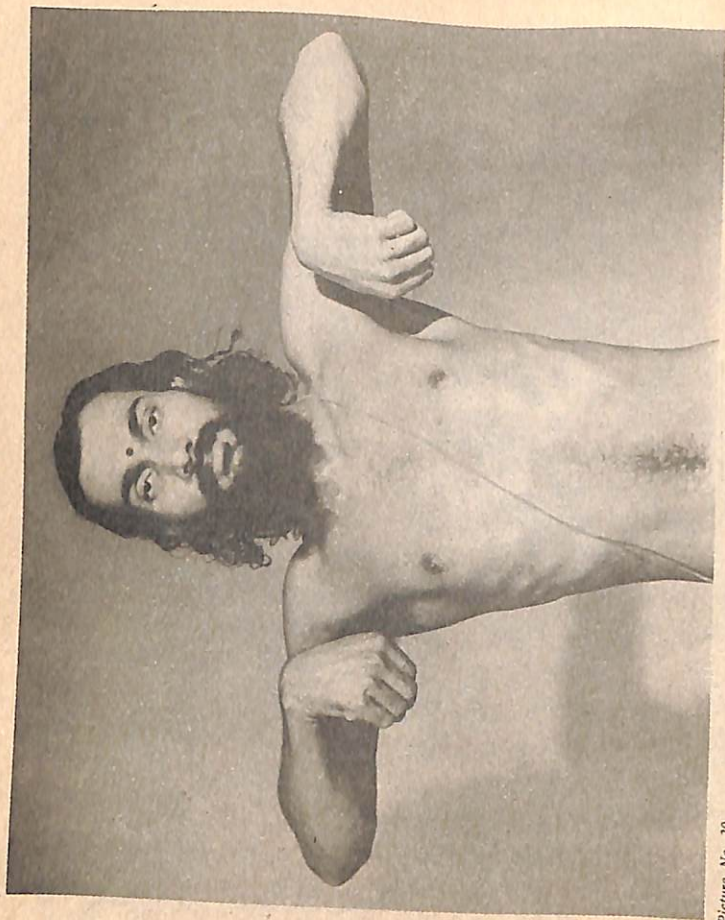
Exercise No. 17
A (ii)



Picture No. 29

For the Wrists: With bent elbows the clenched fists move up.

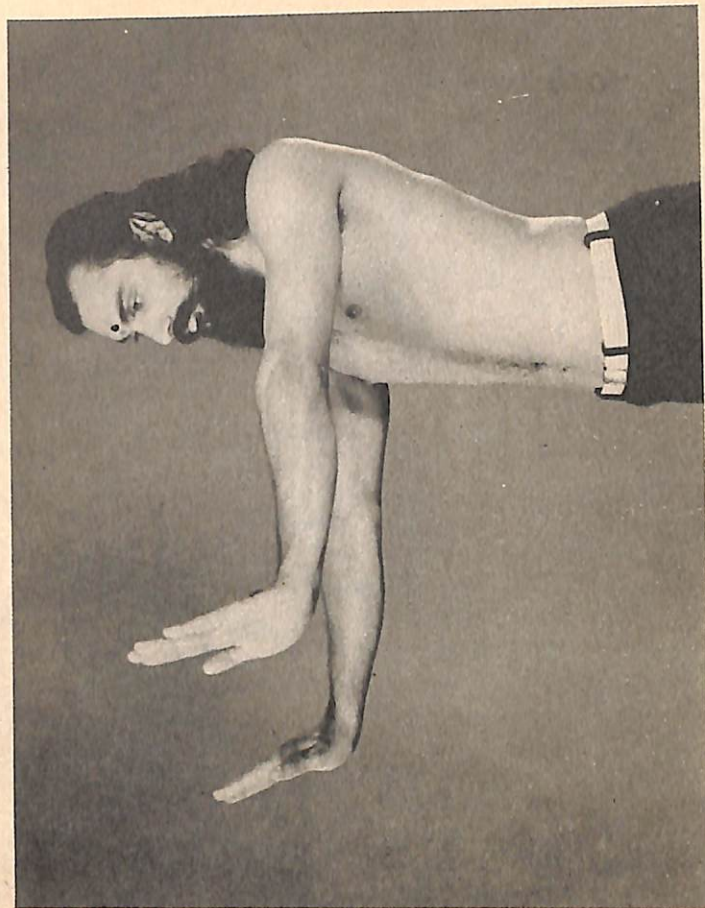
Exercise No. 17
B (1)



Picture No. 30

For the back of the Hands: The clenched fists move down.
Repeat B (i) and (ii).

Exercise No. 17
B (ii)

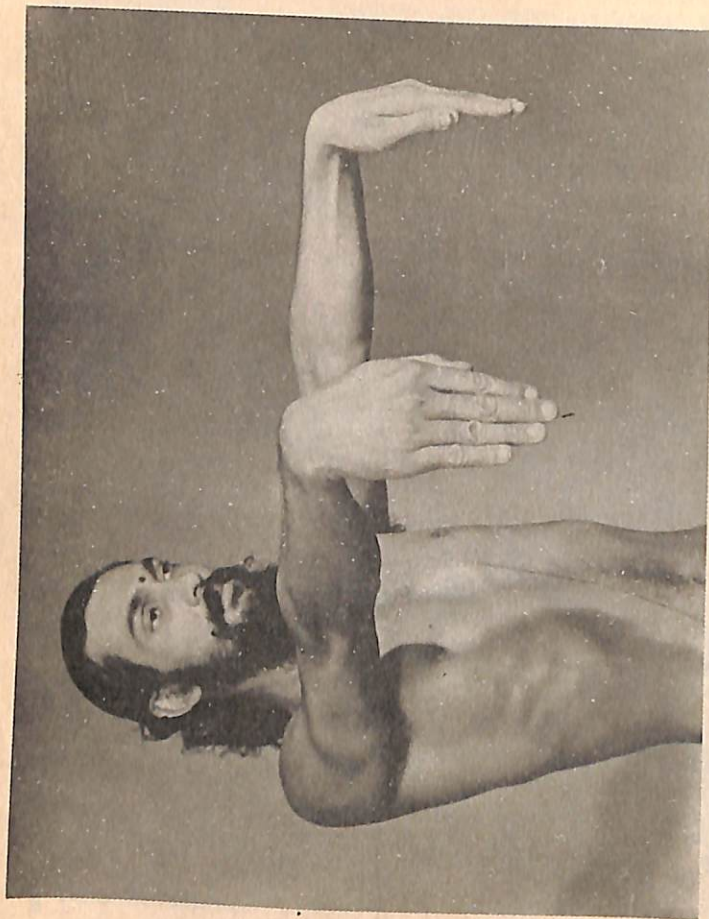


Picture No. 31

For the back of the Hands: Move open palms up.

Exercise No. 18

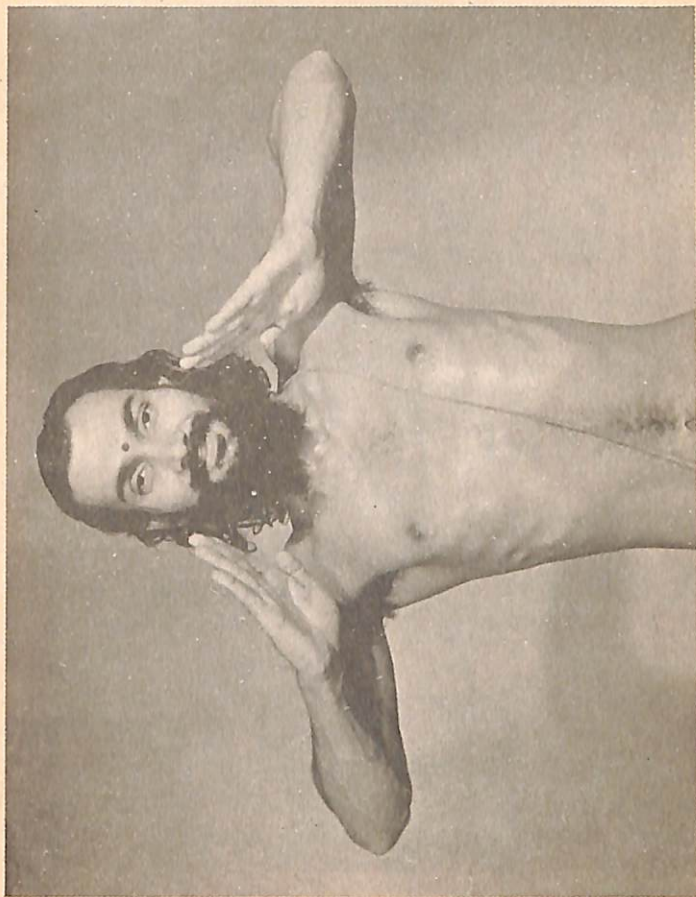
A (1)



Picture No. 32

For the back of the Hands: Move open palms down.

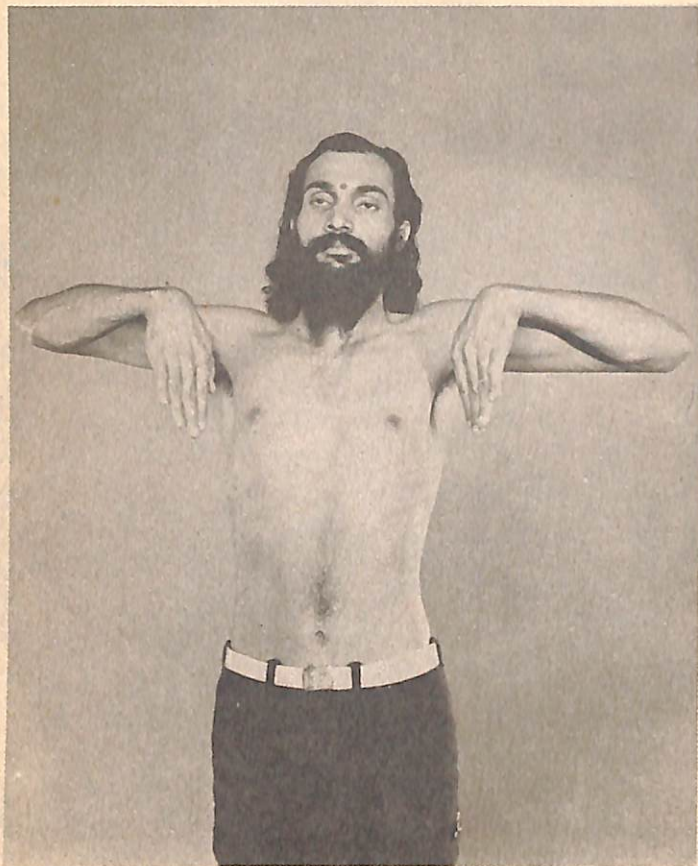
Exercise No. 18
A (ii)



Picture No. 33

For the back of the Hands: With arms bent, move open hands up.

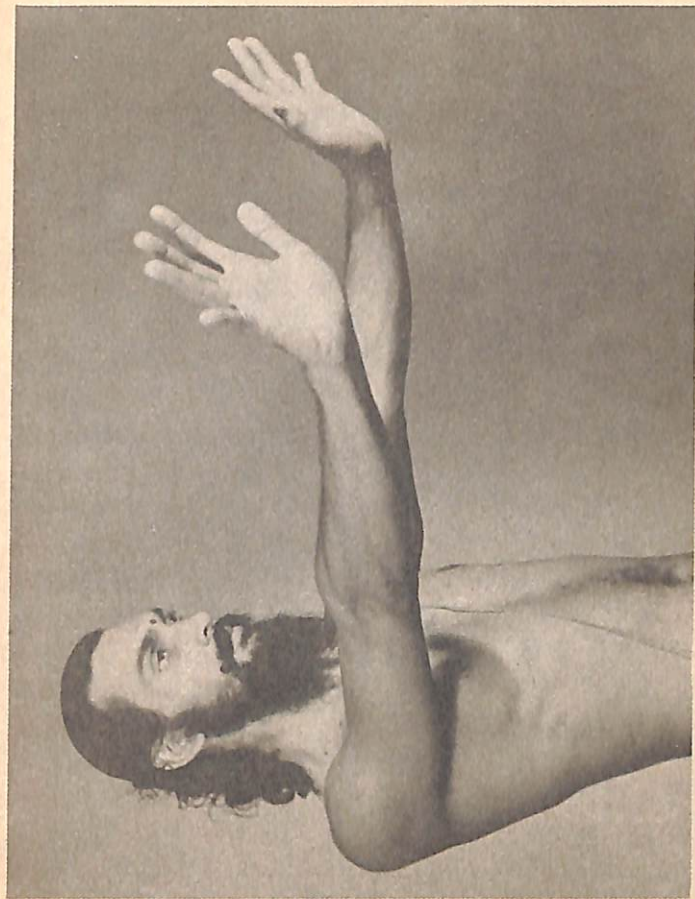
*Exercise No. 18
B (i)*



Picture No. 34

Exercise No. 18

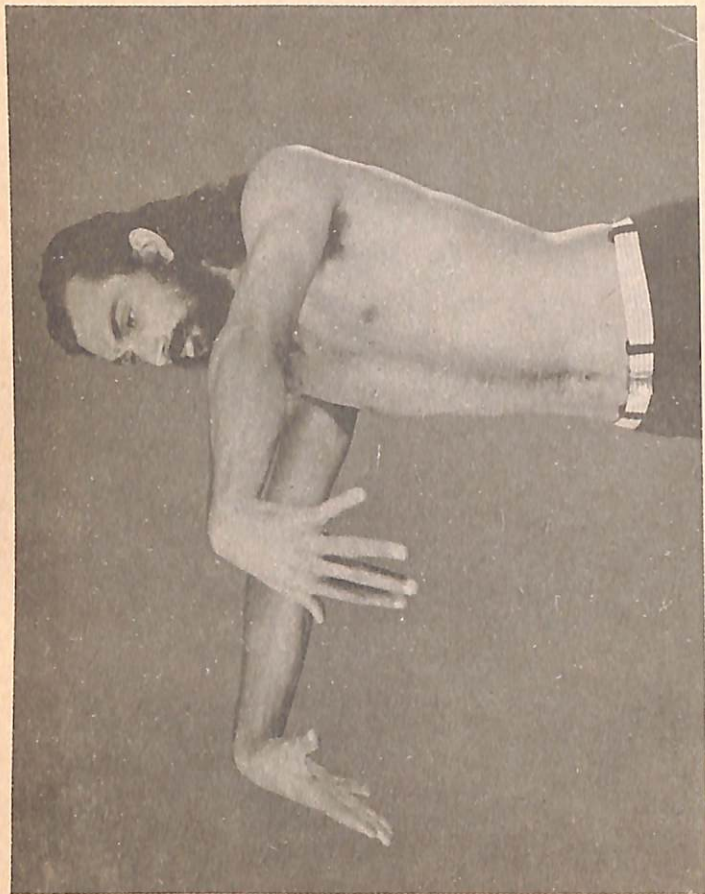
For the back of the Hands: Move open hands down. Repeat *B (if)*
(i) and (ii).



Picture No. 35

For the Palms: With fingers as widely spread out as possible
move hands up.

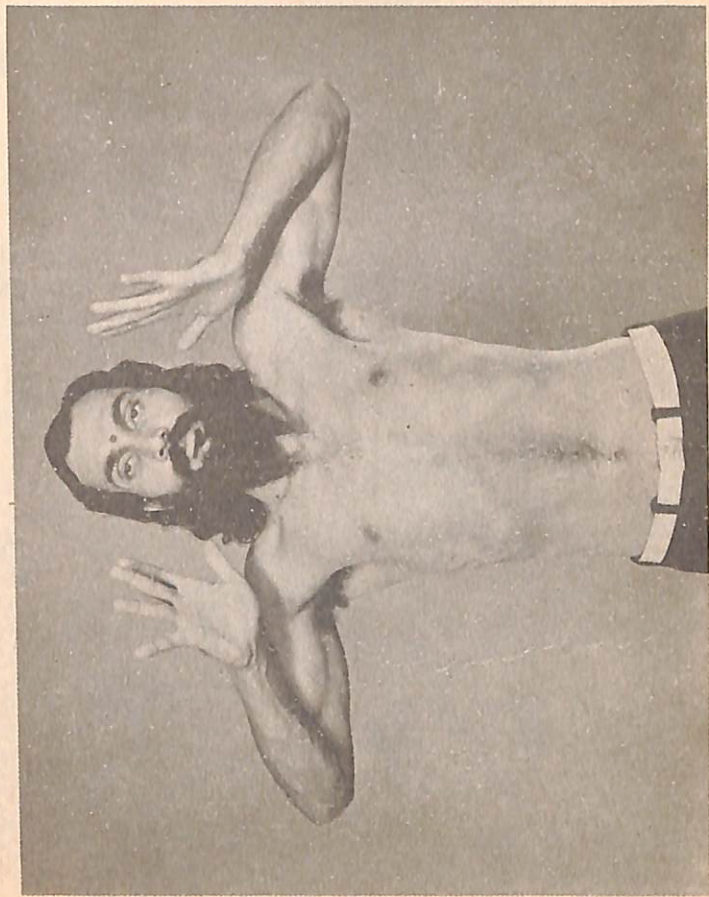
Exercise No. 19
A (1)



Picture No. 36

Exercise No. 19
A (ii)

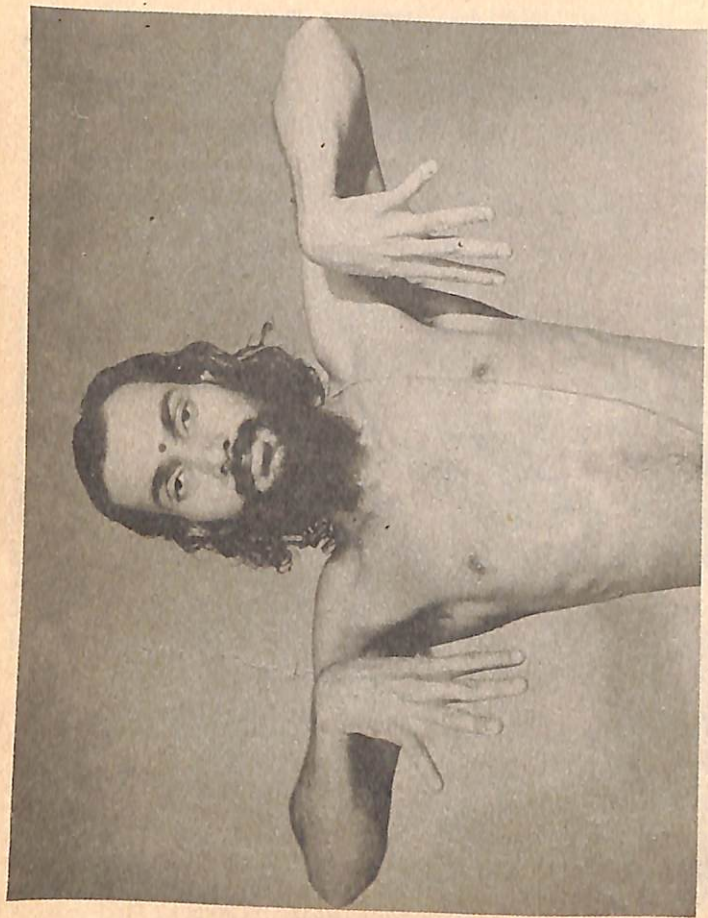
For the Palms: Move hands down. Repeat (i) and (ii).



Picture No. 37

For the Palms: With arms bent move hands up.

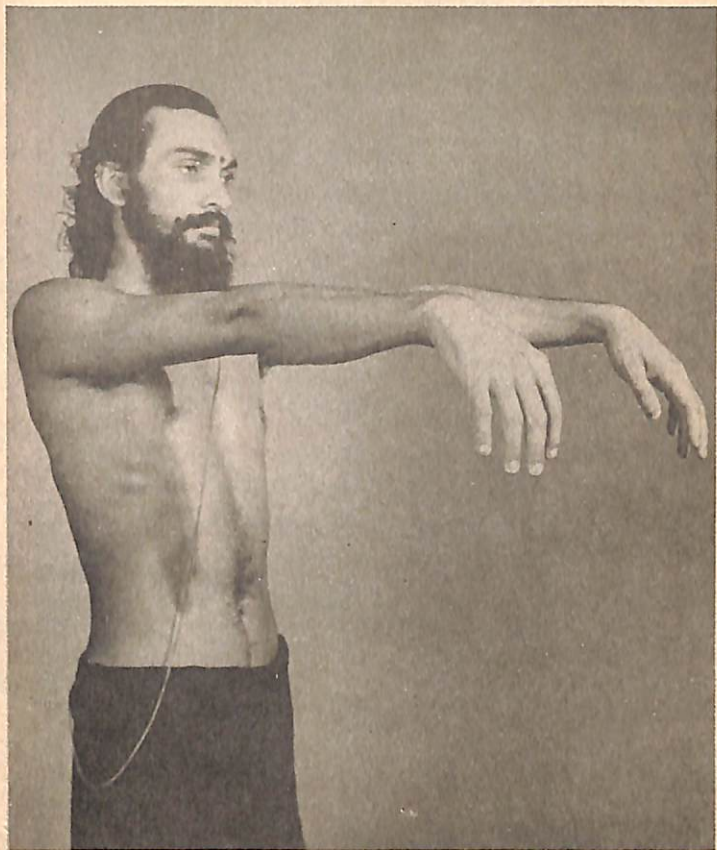
Exercise No. 19
B (1)



Picture No. 38

For the Palms: Move hands 'down. Repeat (i) and (ii).

*Exercise No. 19
B (ii)*

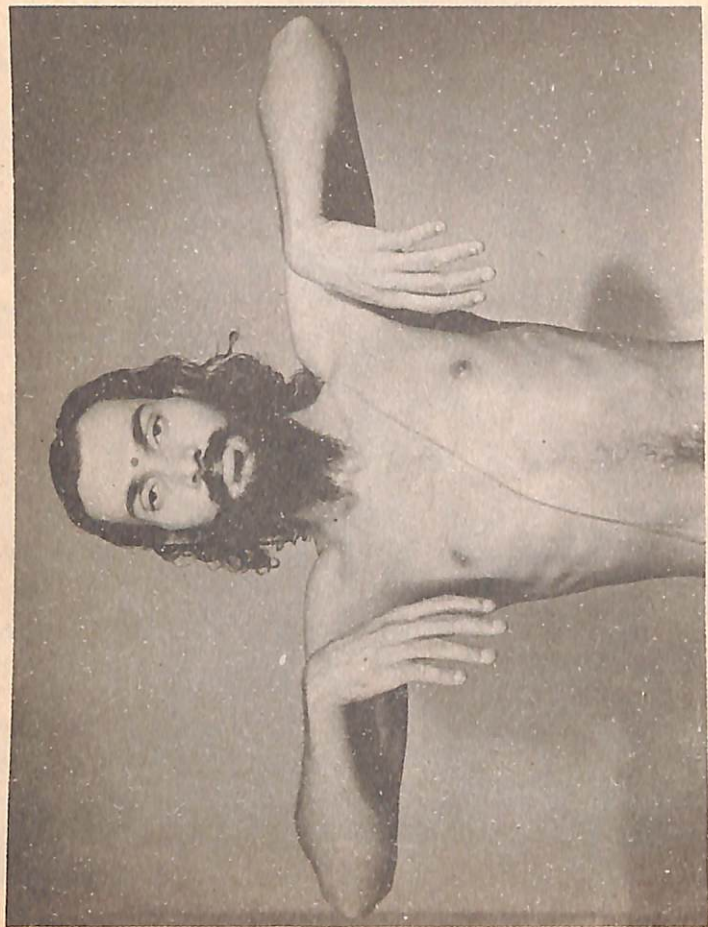


Picture No. 39

Exercise No. 20

For the Fingers: Holding the arms stiff let the hands droop quite relaxed.

A



Picture No. 40

For the Fingers: Arms bent at elbows are held stiff while hands droop quite relaxed.

24. ✓ UDARA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ABDOMINAL MUSCLES)—AJGARI (THE PANTHER EXERCISE) [1]:

Posture: With the feet together, stand erect.

Exercise: Inhale through the nose slowly. While doing so, distend your abdomen as much as you can. After holding the breath in this posture, release it slowly and gradually, while drawing in the abdomen as much as you can, till it becomes hollow. This exercise is also known as 'Uḍḍiyānabandha'. Practise this exercise repeatedly. Five times to begin with. (Picture No. 45)

The 'Yogacūḍāmaṇyupaniṣad' says about this particular exercise:

*"Oḍyānam kurute yasmād-aviśrāntaṁ mahā-khagaḥ ।
Oḍḍiyānaṁ tad-eva syān-mṛtyu-mātaṅga-kesari ॥"*

(Śloka No. 48—Part I)

"Just as the bird who flies in the sky, in the Uḍḍiyāna posture, so does man score a victory over death, like a lion over an elephant, thanks to the vitality he receives from the Uḍḍiyānabandha."

25. ✓ UDARA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ABDOMINAL MUSCLES) [2]:

Posture: Stand erect with your feet together and your neck raised an inch above the normal.

Exercise: Breathing quickly and deeply through the nose (Bellows effect) distend your abdomen, and while exhaling, contract it. 25 times to begin with. (Picture No. 46)

Particular care must be taken to distend and contract the

abdomen to the fullest extent; the inhaling and exhaling should be rhythmic.

26. UDARA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ABDOMINAL MUSCLES) [3]:

Posture: With your feet together, stand erect and bend your head as far as it can go.

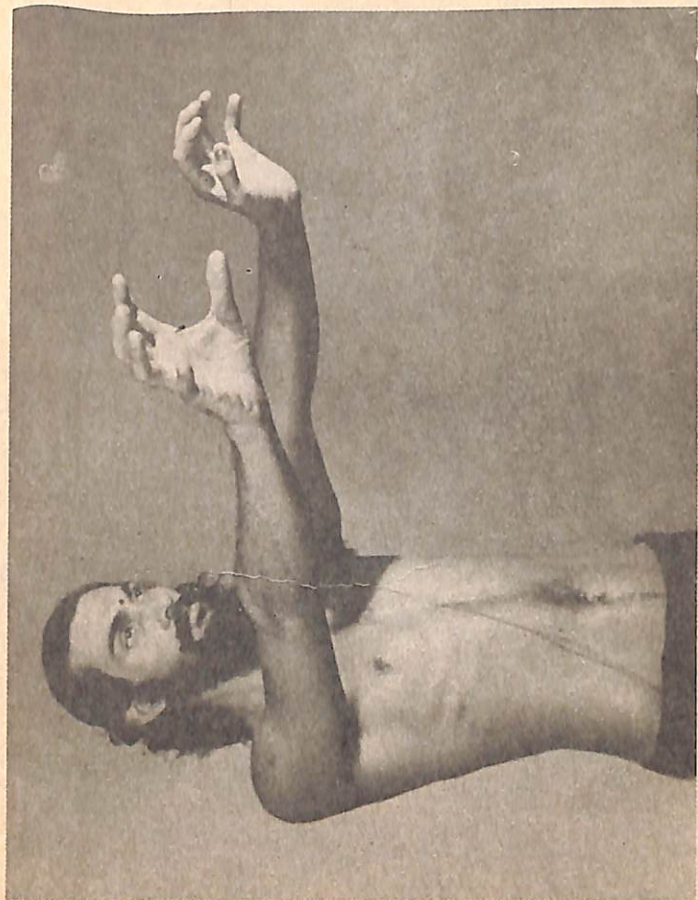
Exercise: Breathe in and out quickly (Bellows effect) while distending and contracting the stomach. 25 times to begin with. (Picture No. 47)

27. UDARA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ABDOMINAL MUSCLES) [4]:

Posture: Stand erect with your feet together. Look at a spot four to five feet forward from your toes.

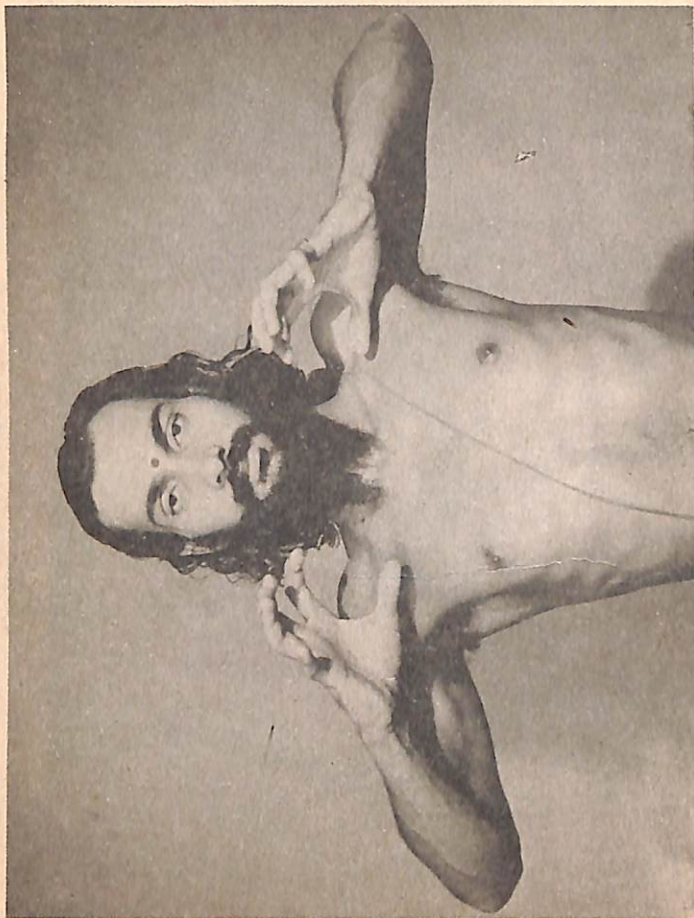
Exercise: Inhale and exhale sharply (bellows effect) distending and contracting your abdomen. 25 times to begin with. (Picture No. 48)

Note: Apparently there seems little difference between the four exercises 24 to 27, and the earlier ones 1 to 5. The difference, however, lies in the fact that in the earlier exercises stress is not placed on the abdomen, and while inhaling and exhaling, you are not required to distend or contract the abdomen, whereas in the exercises relating to the abdomen, the breathing must be accompanied by the action of the abdomen. Thus the benefits derived from these two sets of exercises are distinct.



Picture No. 41

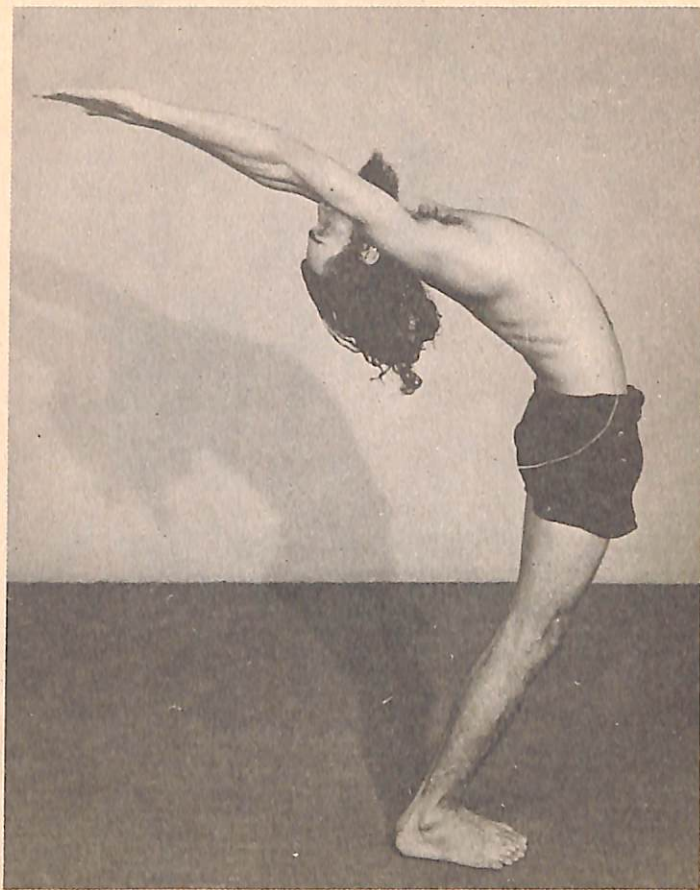
For the Fingers: Hold entire arms stiff down to the tips of the fingers while they are bent.



Picture No. 42

For the Fingers: Arms bent at elbows the arm and hand are held stiff down to the finger tips.

Exercise No. 21
B



Picture No. 43

Exercise No. 22

For the Chest: Breathing in bend back as far as possible and breathe out while returning to the normal position.



Picture No. 44

Exercise No. 23

For the Chest: Breathing in bend back as far as possible,
and breathe out while returning to the normal position

28. UDARA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ABDOMINAL MUSCLES) [5]:

Posture: Stand with your feet together and the body erect.

Exercise: Pouting your lips suck in the air, and at the same time lower your chin to touch the sternal notch. This exercise is also called Jālandharabandha. While holding the breath, close your eyes and puff out the cheeks. Exhale so gradually through the nose that there is no sound at all in doing so.

If you have held your breath for a considerable time, take particular care not to blow it out violently. That would be harmful. Five times to begin with. (Picture No. 49)

29. UDARA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ABDOMINAL MUSCLES) [6]:

Posture: With your feet close together, stand erect. Bend the upper part of your body forward at an angle of 60° and place your hands on your hips with the fingers at the back, thumbs front.

Exercise: Inhale and exhale sharply through the nose (Bellows effect) taking care at the same time to distend and contract your abdomen. 25 times to begin with. (Picture No. 50)

30. UDARA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ABDOMINAL MUSCLES) [7]:

Posture: With your feet together, stand erect and hands on hips as in Exercise No. 29. Then bend forward to an angle of 90°.

Exercise: Inhale and exhale sharply (Bellows effect). While inhaling, the abdomen must distend; while exhaling it must contract. 25 times to begin with. (Picture No. 51)

31. UDARA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ABDOMINAL MUSCLES) [8]:

Posture: As in Exercise No. 29.

Exercise: Breathe out through the nose and without breathing in distend and contract your abdomen in rapid succession. After you have held your breath to the fullest limit of your endurance, breathe in slowly. Then breathe out and distend and contract your abdomen again. Care should be taken to see that while you are busy exercising your abdomen, your breathing remains suspended. Five times to begin with. (Picture No. 52)

32. UDARA-ŚAKTI-VIKĀSAKA (DEVELOPING THE ABDOMINAL MUSCLES) [9]:

Posture: As in Exercise No. 30.

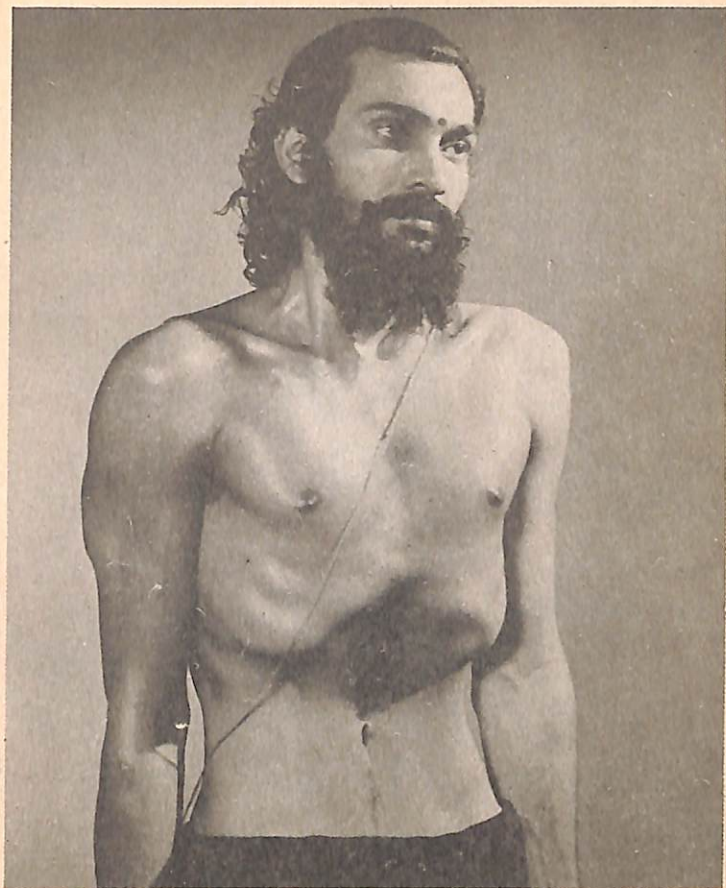
Exercise: As in Exercise No. 31.

For the purpose of this exercise, the entire operation of rapidly distending and contracting the abdomen with suspended breathing is to be treated as a single exercise. Therefore, five times means that the whole operation is repeated five times over. (Picture No. 53)

33. UDARA-ŚAKTI-VIKĀSAKA (NAULI) (DEVELOPING THE ABDOMINAL MUSCLES) [10]:

Posture: With feet two feet apart, place your hands on your knees and bend from the waist to form an angle of 90°.

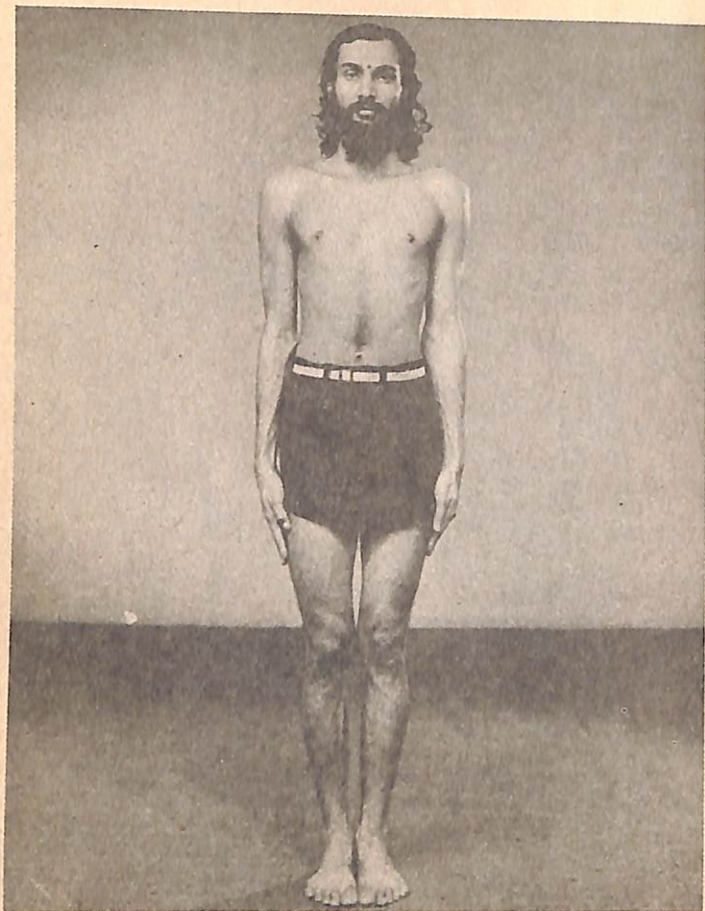
Exercise: Exhale completely. Then contract your abdomen to the fullest extent. This is called the complete Uḍḍiyāna.



Picture No. 45

Exercise No. 24

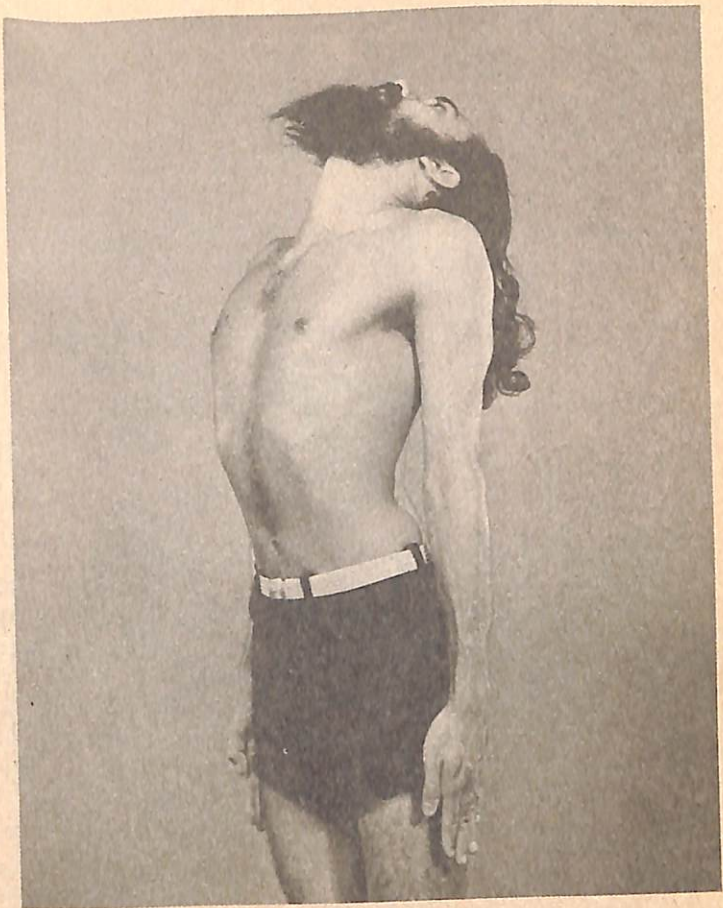
For the Abdomen: Breathe in and out slowly while distending and contracting the abdomen to the maximum extent possible.



Picture No. 46

Exercise No. 25

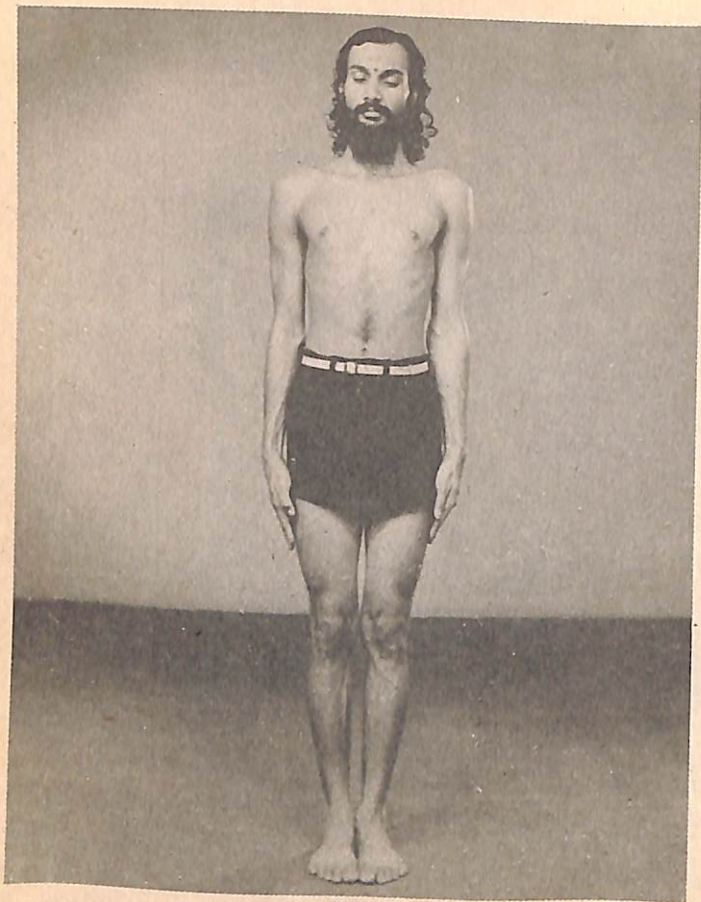
For the Abdomen: With chin raised slightly breathe in and out distending and contracting the abdominal muscles.



Picture No. 47

Exercise No. 26

For the Abdomen: Bending the head as far back as it will go breathe in and out while distending and contracting the abdominal muscles.



Picture No. 48

Exercise No. 27

For the Abdomen: Looking at a spot $4\frac{1}{2}$ feet in front of your toes inhale and exhale while distending and contracting the abdomen.

This done, stiffen the arms and allow the Nauli to stand out. Try to rotate it right and left, describing a circle. Five times to begin with. (Pictures Nos. 54, 55 and 56) The Nauli is the recti abdominis which form the front linear wall of the abdominal cavity.

The exercises for the abdomen depend for their efficacy on three processes :—

1. Muscular contraction of the parietal abdominal muscles specially the rectus abdominis;
2. Stimulation of coeliac and plexuses of the autonomic nervous system; and
3. Abdominal respiration.

In ordinary life, little effort is made to work the abdominal muscles and, as a result they are generally flabby. The exercises, described here, result in toning up these muscles. Control over the rectus abdominis, whereby it can be contracted distinctly and separately from the other muscles, makes it possible to exercise the viscera as well as to create a vacuum in the abdomen. These increase the supply of blood to the abdominal viscera and also improve the mobility of the various organs. The coeliac and solar plexuses of the nerves also get stimulated. These nerves are known to feed the gastro-intestinal tract as well as the endocrine and the digestive glands situated in the abdomen, such as -adrenals, pancreas, etc.

The Jālandharabandha (Picture No. 49) and the Uḍḍiyānabandha (Picture No. 47), both practised in these abdominal exercises, are likely to result in the stimulation of the thyroid, parathyroid, adrenal and pancreas which should be of a great over-all benefit to the body.

The participation of the abdomen in the respiratory processes allows fuller respiration. The continuous massage of the abdominal parietes on account of muscular action, improves the circulation and also prevents accumulation of fat.

The simultaneous activity of the somatic nerve, supplying the muscles of the autonomic nervous system, provides a means for the co-ordinated activity of the voluntary and non-voluntary nervous systems, which, as mentioned elsewhere, is one of the aims of Yogic Exercises.

34. KAṬI-ŚAKTI-VIKĀSAKA (STRENGTHENING THE BACK) [1]:

Posture 'A': With your feet together, back straight, clench your right hand to form a fist with the thumb tucked in. Holding it behind your back place your left hand on the right wrist, both in contact with the back.

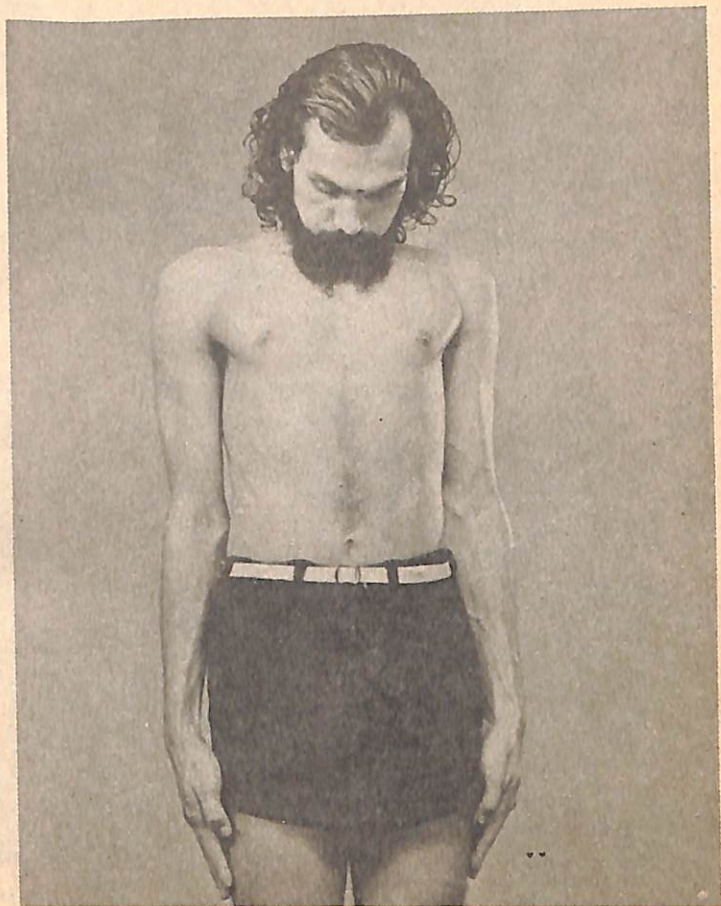
Exercise 'A': Breathe deeply through the nose while bending backward as far as you can. Maintain this posture for a few moments. Then, while exhaling, bend forward and try to touch your knees with your head. Repeat this operation several times. Five times to begin with. (Pictures Nos. 57 and 58)

Posture 'B': As above except that the left hand should be formed into a fist with the right hand on the left wrist.

Exercise 'B': As in Exercise 'A'.

35. KATI-ŚAKTI-VIKĀSAKA (STRENGTHENING THE BACK) [2]:

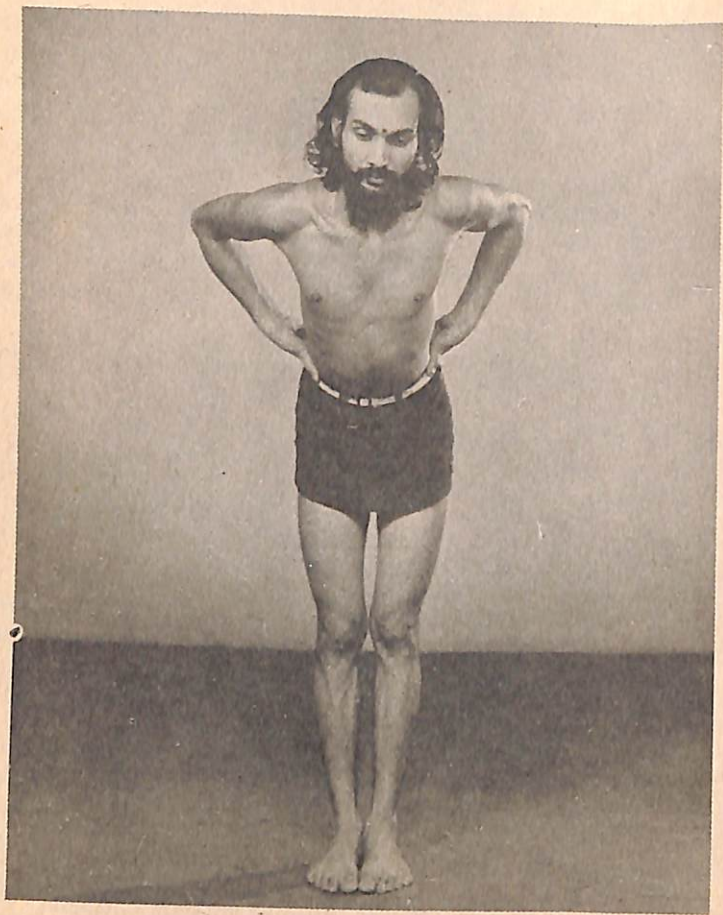
Posture: With your legs stretched apart as far as possible, arms on hips, keeping the fingers to the rear, and the thumbs in front.



Picture No. 49

Exercise No. 28

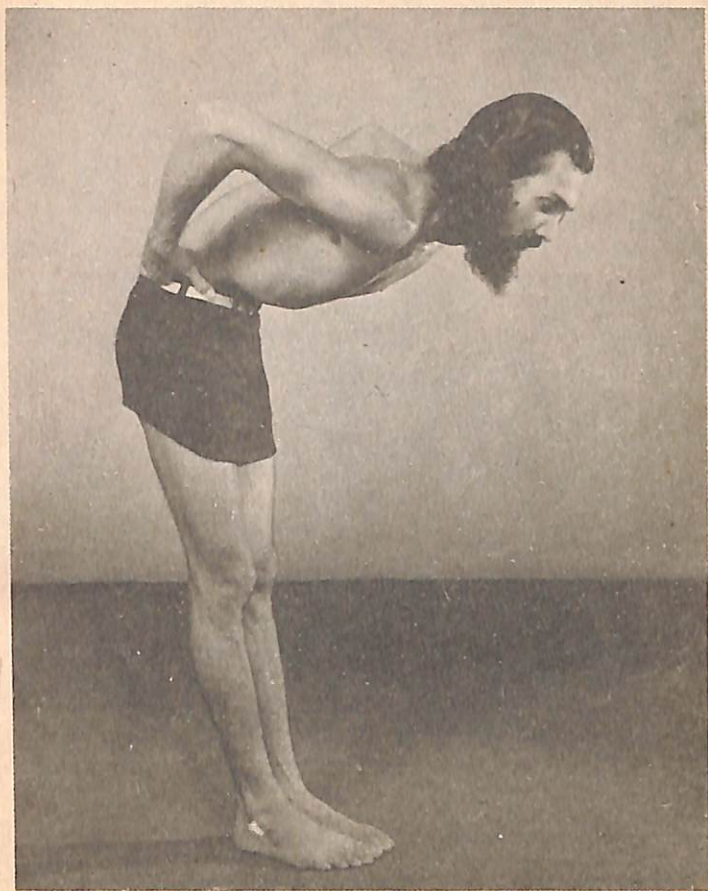
For the Abdomen: With head bent forward, inhale and exhale while distending and contracting the abdomen.



Picture No. 50

Exercise No. 29

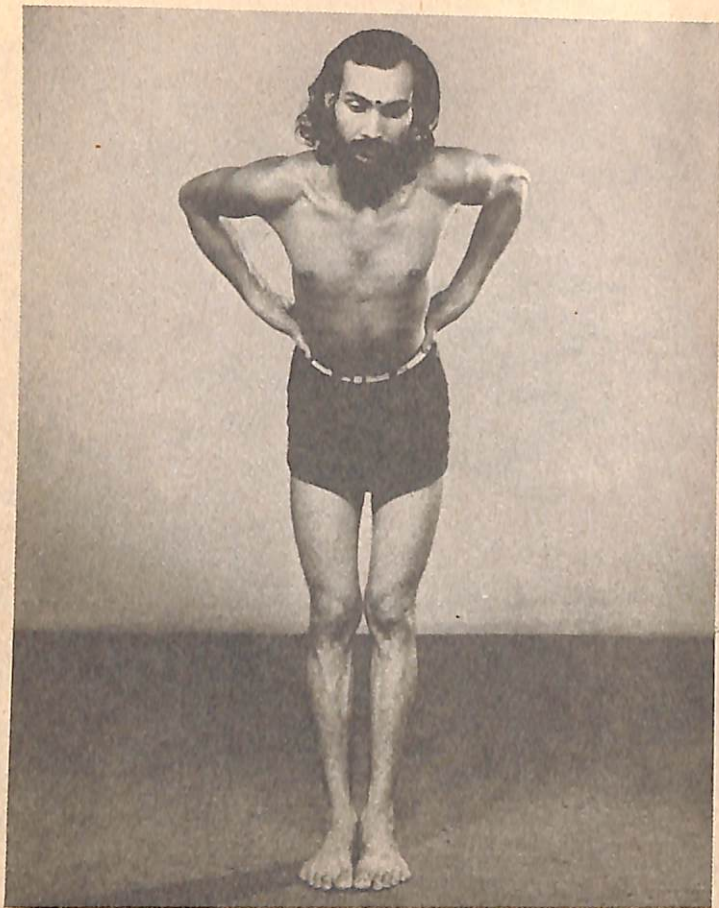
For the Abdomen: Bending forward at 60° distend and contract the abdominal muscles while breathing in and out.



Picture No. 51

Exercise No. 30

For the Abdomen: Bending forward at 90° distend and contract the abdomen while breathing in and out.



Picture No. 52

Exercise No. 31

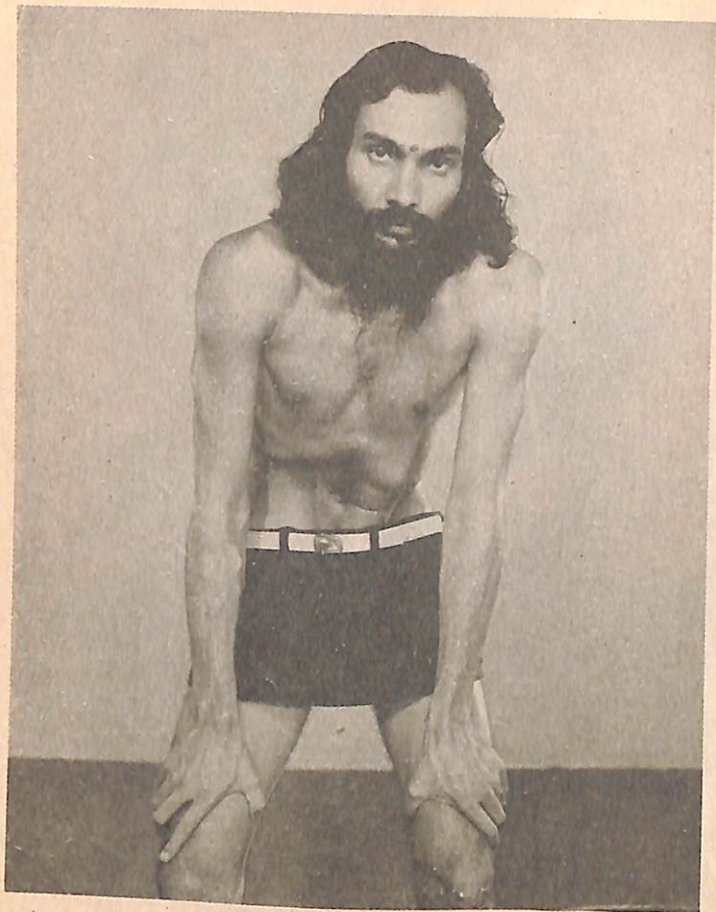
For the Abdomen: Bending forward at 60° exhale, and distend and contract the abdomen without breathing.



Picture No. 53

Exercise No. 32

For the Abdomen: Bending forward at 90° exhale, and distend and contract your abdomen without breathing.

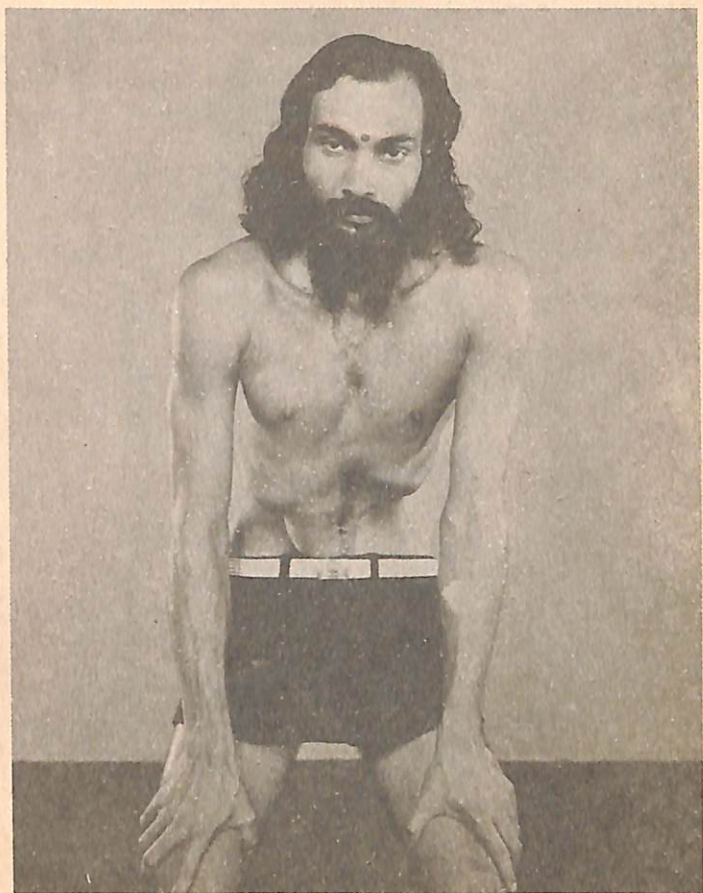


Picture No. 54

Exercise No. 33

For the Abdomen: Exhale and contract the rectus muscle on the left.

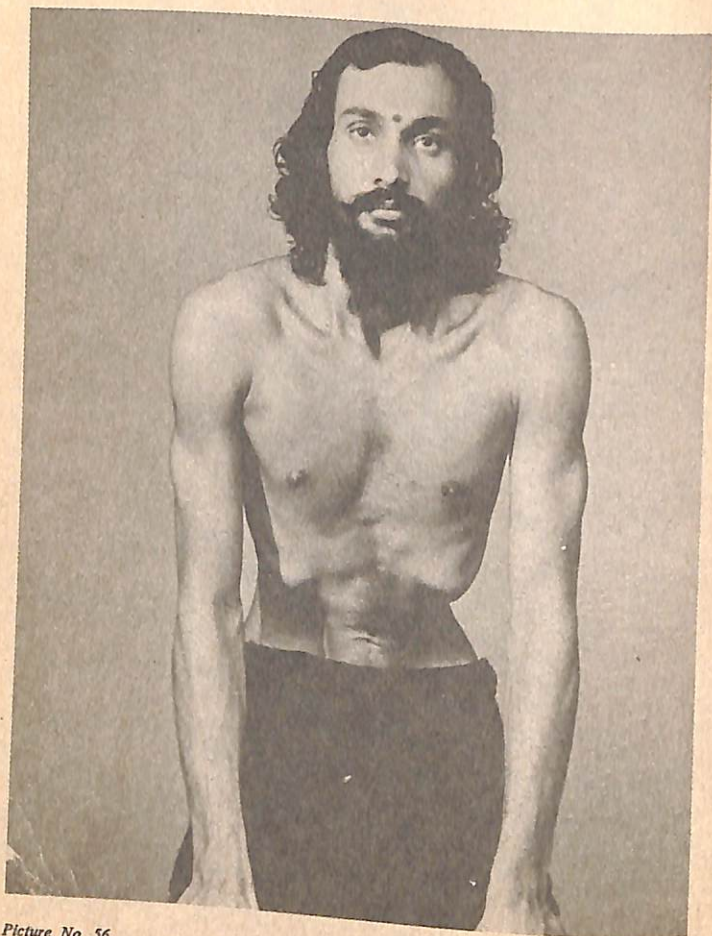
A



Picture No. 55

For the Abdomen: Exhale and contract the rectus muscle
on the right.

Exercise No. 33
B



Picture No 56

For the Abdomen: Exhale and make the rectus muscle stand out.

Exercise No. 33

C

Exercise: Inhaling, bend back from the waist as far as you can go. Maintain this posture for some time. Then, while bending forward to touch the ground with your head, exhale gradually. Five times to begin with. (Pictures Nos. 59 and 60)

36. KAṬI-ŚAKTI-VIKĀSAKA (DEVELOPING THE STRENGTH OF THE BACK) [3]:

Posture: With your feet together, stand erect.

Exercise: Inhaling, bend back with a jerk as far as you can. Exhaling, bend forward with a jerk trying to touch your knees with your head. Take care that during this exercise your hands do not touch your thighs or your knees. (Pictures Nos. 61 and 62)

37. KAṬI-ŚAKTI-VIKĀSAKA (DEVELOPING THE STRENGTH OF THE BACK) [4]:

Posture: With your feet together, stand erect with your arms stretched out sideways. (Picture No. 63)

Exercise: With your arms spread out, bend the trunk to your left, as far as you can and return slowly to the normal position. Then bend towards your right. Five times to begin with. (Picture No. 64)

While doing this exercise, particular care should be taken to see that your arms do not move up or down and that the trunk does not bend forward or backward. At the same time while bending to right or left you must stretch so that the hand touches the calf.

Repeat the exercise with your feet two feet apart. Five times to begin with.

38 KATĪ-ŚAKTI-VIKĀSAKA (DEVELOPING THE STRENGTH OF THE BACK) [5] :

Posture: Stand with your feet two feet apart.

Exercise: While inhaling quickly, swing the trunk and the outstretched arms to describe a semi-circle to the right and exhale. Repeat the process, this time exhaling with the trunk turned to the left. Repeat this operation ten times to begin with. (Picture No. 65)

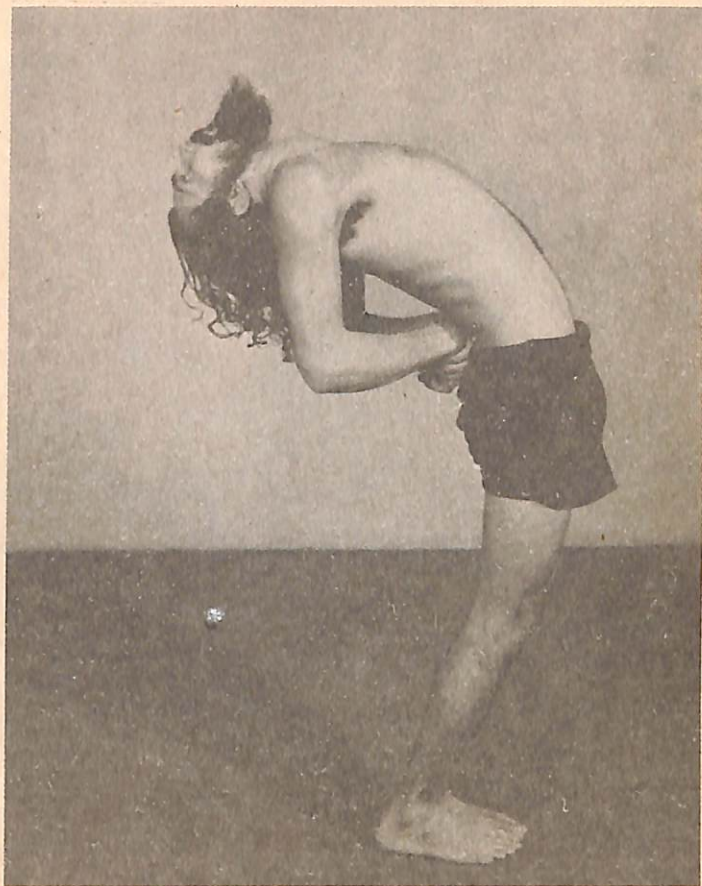
The five exercises for the back make it supple and symmetrical. Regular practice removes all minor deformities of the back. Men and women under twenty-five can add to their height, while those between twenty-five and thirty will also find themselves taller than when they started. It is a boon for short persons. These exercises are specially good for strengthening the back. Artists, actors and actresses will find them of great help. A short course of these exercises will add several inches to the chest and take away many more from a flabby back, while regular practice will make the body symmetrical and strong.

39. MŪLĀDHĀRA-CAKRA-ŚUDDHI (TONING UP THE BOWELS):

Posture: Stand erect with feet together, the thighs pressed together and the neck relaxed.

Exercise: With the buttocks pressed rigidly together contract the muscles of the rectum as if drawing in air through it. The breathing can be normal though, in fact, this exercise generally results in the suspension of breathing and the very violence of the effort makes the body tremble. Five minutes to begin with. Since this exercise is for the internal organs no illustration is possible.

Repeat the exercise with the feet separated by about 2-3 inches. Five minutes to begin with. (Picture No. 66)



Picture No. 57

Exercise No. 34

For the Waist : Bend backward as far as possible while
inhaling.

(i)

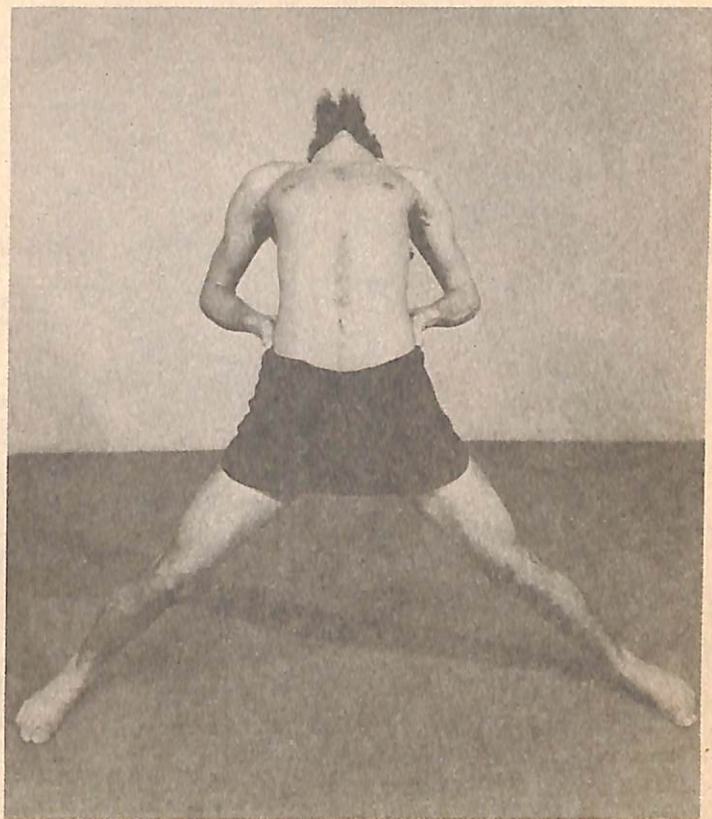


Picture No. 58

Exercise No. 34

For the Waist: Bend forward while exhaling to touch the knees with the head.

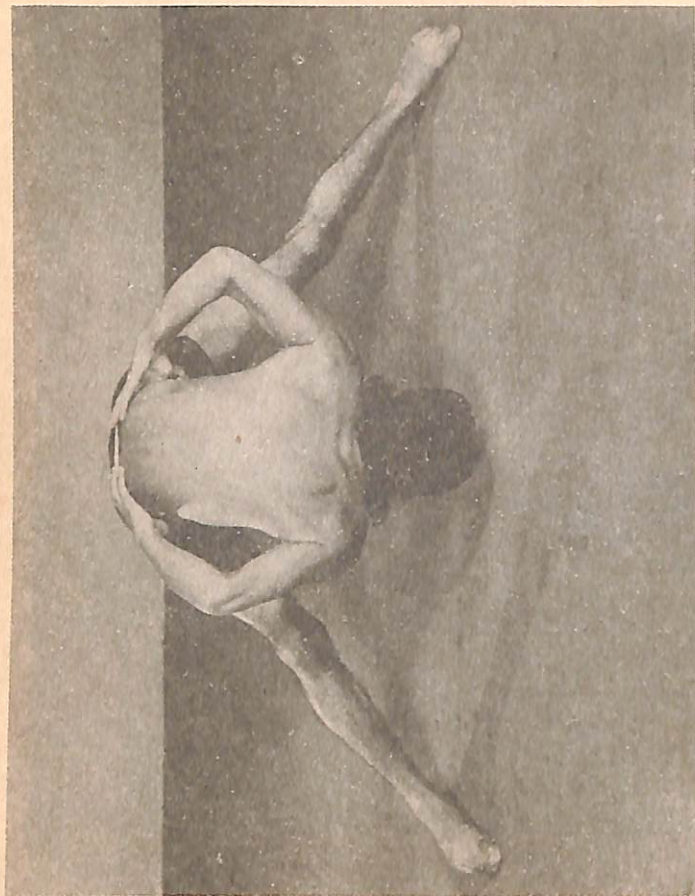
(ii)



Picture No. 59

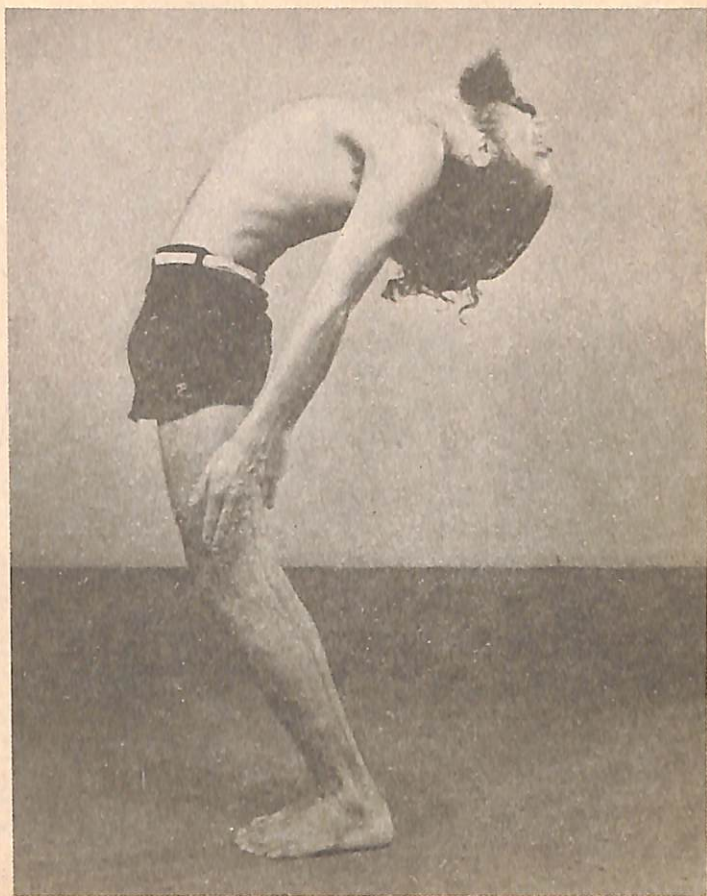
Exercise No. 35

For the Waist: Bend the back as far as possible while inhaling. (i)



Picture No. 60

For the Waist: Bend forward while exhaling to touch the ground with your head.

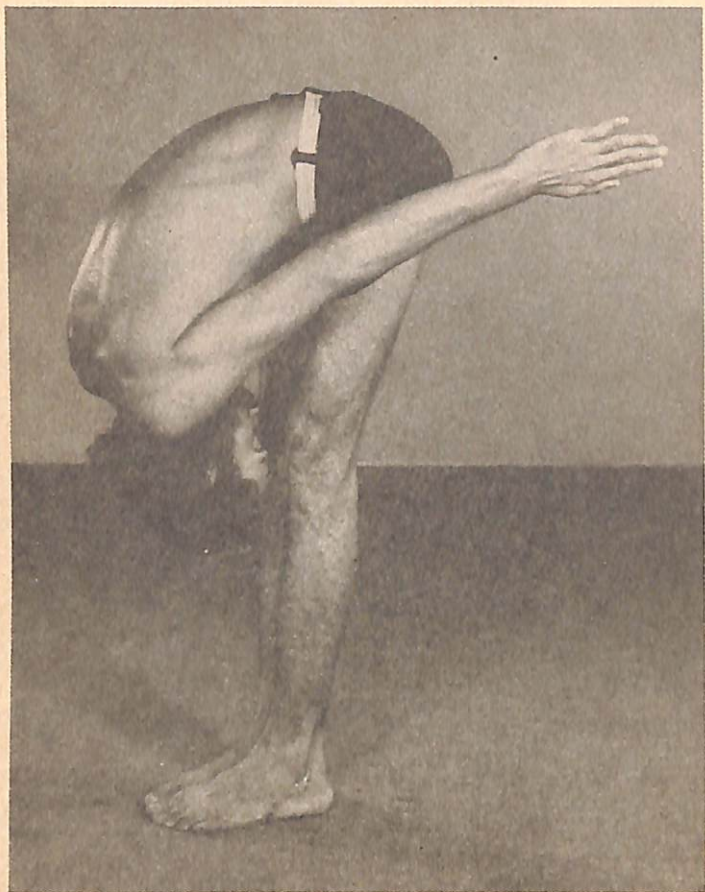


Picture No. 61

Exercise No. 36

For the Waist: Bend backward while inhaling with a jerk.

(i)

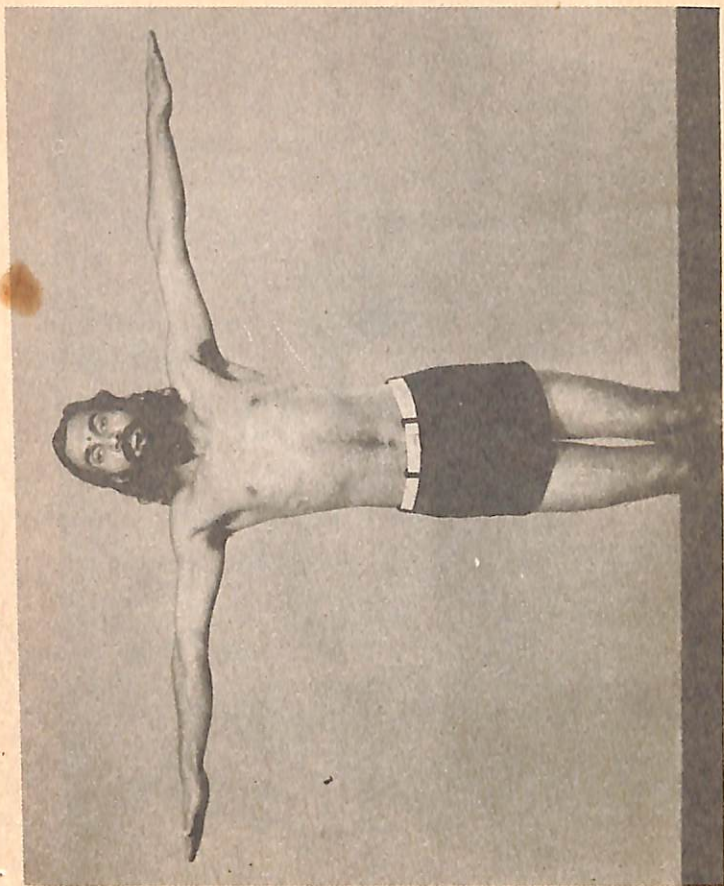


Picture No. 62

Exercise No. 36

For the Waist: Bend forward while exhaling with a jerk to touch the knees with the head.

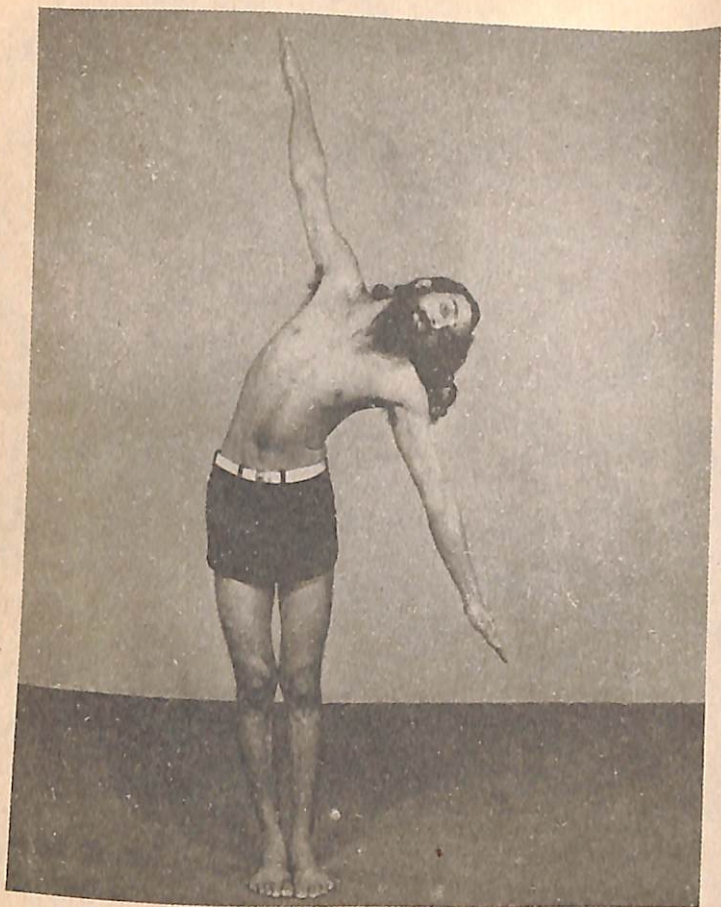
(ii)



Picture No. 63

For the Waist : Stretch arms sideways.

Exercise No. 37
(i)



Picture No. 64

Exercise No. 37

For the Waist : Bend to the left and right without moving
the arms.

(ii)

The Upaniṣads say of this particular exercise :

"Apānam-ūrdhvam-ākṛṣya mūla-bandho vidhīyate ।

Apāna-prāṇayor-aikyaṁ kṣayān-mūtra-purīṣayoḥ ॥

Yuvā bhavti vṛddho-pi satataṁ mūla-bandhanāt ।"

(Ślokas 46 and 47—Yogacūḍāmaṇyupaniṣad, Part I)

"The drawing up of air through the rectum, Apāna, results in locking it up and with the help of this Yogic device, Apāna mixes with the vital air. This fusion results in the elimination of the products of the kidneys and the bowels, and slenderness replaces flabbiness."

40. UPASTHA TATHĀ SVĀDHIṢṬHĀNA-CAKRA-ŚUDDHI (CLEANSING AND TONING UP THE BOWELS) :

Posture: Stand erect, keeping your feet at a distance of 1½ feet from each other.

Exercise: With buttocks rigid, contract and draw upward the muscles of the rectum and of the genital organs. Breathing would automatically be suspended and your feet, knees and thighs will begin to tremble. As this particular exercise draws upon your energy very heavily, special care should be taken in doing it correctly. (Picture No. 67)

This exercise helps to stimulate the pelvic centre. Action No. 39 creates stimulation of the pelvic plexus of nerves. Exercise No. 40 results in stimulation of the hypogæstic plexus of nerves. From both these centres, the nerve supply goes to the lower part of the intestinal tract as well as to the pelvic viscera and the sphincters of the genito urinary system as well as of the anus.

Although ordinarily these sphincters are involuntary and automatic, by practice it is possible to gain control over them and to bring their functions under the control of the will. Here, as

in the other exercises referred to above, the aim is to co-ordinate the-somatic voluntary nervous system with the autonomic nervous system.

It is now universally recognised that a considerable number of cases of impotence, frigidity and similar sexual disorders are caused by the lack of interaction between the function of the mind and these autonomic centres which govern the physiology of various internal and external genital organs. A full control over them should prove to be very beneficial. Besides, the physical exercises help in toning up the muscular components and improve the circulation in the area all leading to the healthier functioning of these organs.

These exercises cure all the irregularities of the bowels, and ailments like diabetes, piles and fistula can be alleviated. The beneficial result of these exercises is of a lasting nature. Seminal disorders like spermetorrhoea can be effectively controlled. Women can derive a great deal of benefit from a regular practice of these exercises which are helpful in cases of Leucorrhoea and ailments connected with the genital organs.

41. KUNḌALINĪ-ŚAKTI-VIKĀSAKA (DEVELOPING THE POWER OF THE MYSTIC-COIL—KUNḌALINĪ):

Posture: Keeping a distance of two inches between your feet, stand erect.

Exercise: Hit your heels on your buttocks one after the other, with force. Care should be taken to bring the foot down on the original spot from which it was raised. 25 times to begin with. (Picture No. 68)

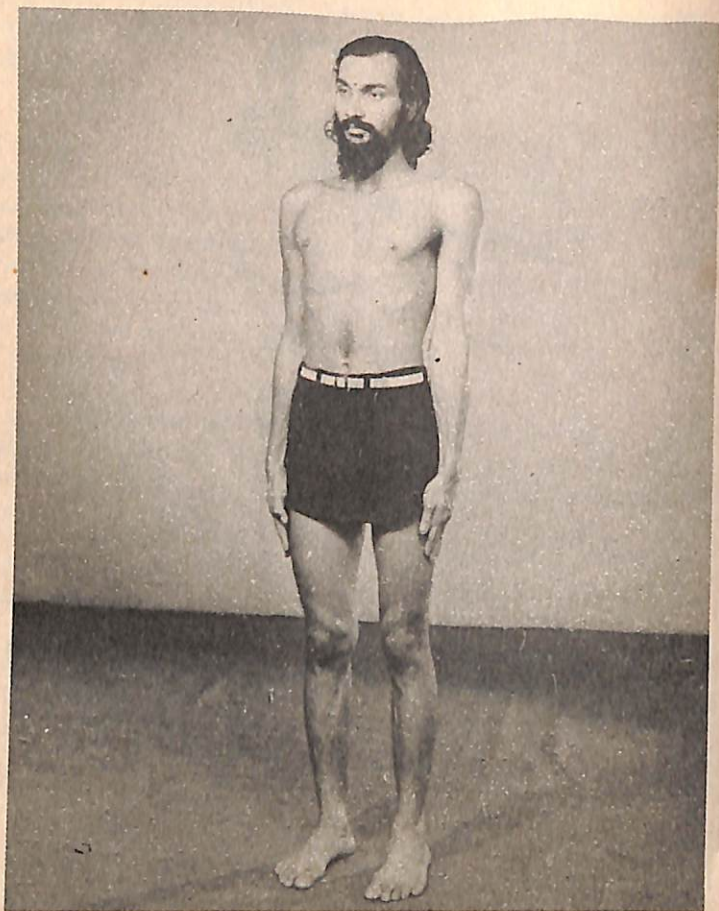
This operation kindles the forces of the "mystic-coil".



Picture No. 65

Exercise No. 38

For the Waist: Turn from the waist to right and left rapidly while breathing in and out.



Picture No. 66

Exercise No. 39

For the Rectum : Contract the anus sphincter while holding the breath.

Our literature contains many references to this particular exercise. The Upaniṣads have the following to say :—

*“Kando-rdhve kuṇḍalī-śaktir-aṣṭadhā kuṇḍal-ākṛtiḥ ।
Bandhanāya ca mūḍhānām yoginām mokṣadā sadāḥḥ”*

(Śloka 107—Haṭhayoga-pradipikā, Part III)

“In the upper region of the knot resides the coil endowed with immense power. This powerful coil is the cause of the bondage of the ignorant and the emancipation of the Yogī.”

also :—

*“Mūlādhāre ātma-śaktiḥ kuṇḍalī parādevatā ।
Śayitā bhujag-ākārā sārḍha-tri-valay-ānvitā ॥
Yāvat sā nidritā dehe tāvaj-jīvaḥ paśur-yathā ।
Jñānaṁ na jāyate tāvat koṭi yogaṁ samabhyaset” ॥*

(Śloka 44 and 45—Gheraṇḍa-Saṁhitā, Part III)

“The best of the gods, called Kuṇḍalinī, slumbers in the base in the shape of a serpent entwined into three and a half spirals. So long as this powerful coil remains dormant, man remains ignorant like an animal and any number of Yogic exercises will not lead to enlightenment.”

*“Saśaila-vana-dhātṛṇām yath-ādhāro’hi-nāyakaḥ ।
Sarveṣām yoga-tantrāṇām tath-ādhāro’hi Kuṇḍalī ॥”*

(Śloka 1—Haṭhayoga-pradipikā, Part III)

“Just as the base of the mountain-studded, forest-clad earth is the hydra-headed serpent, so is the Kuṇḍalinī the base of all the Yogic formulae.”

*“Kuṇḍalī kuṭil-ākārā sarpa-vat parikīrtitā ।
Sā śaktiś-cālītā yena sa mukto n-ātra saṁśayaḥ ॥”*

(Śloka 108—Ibid.)

"This Kuṇḍalinī has the form of a serpent. Those who have set it in motion attain their salvation."

There are several ways of setting the Kuṇḍalinī in motion. The one mentioned above is only one of them.

The 'Kuṇḍalinī' is a mysterious, abstract concept of Yoga, signifying the 'Grand Potential'. It has not been possible to explain it in terms of the known anatomical structures or physiological processes, although many theories and conjectures abound in literature. Even in spite of the great scientific, parapsychic and metaphysical interest aroused in this entity, it remains an enigma to modern medicine.

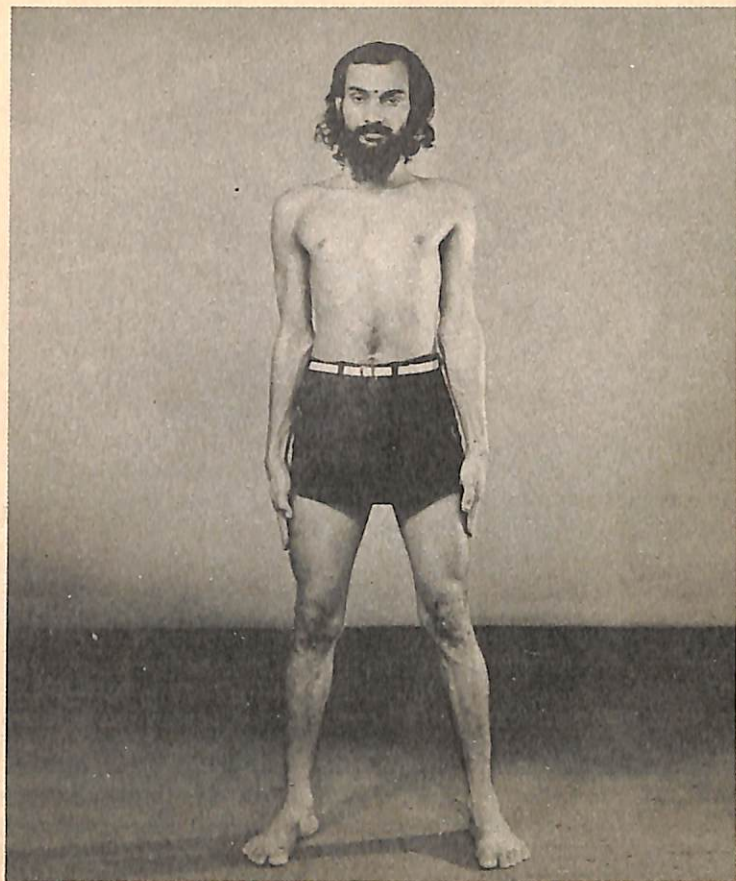
It is generally argued that the 'awakening' of this dormant 'potential' force results from the integration of the autonomous and voluntary nervous system, whereby the responses to the external and internal world are integrated. This causes motivation of many unsuspected and unexperienced faculties, leading, in the language of Yoga, to the realisation of the self.

It is difficult to explain how the exercise described here can result in this unique phenomenon except perhaps through the integration of the activity of the lower most of the autonomous nerve plexuses (The pelvic plexus) and the caudal ramifications of the spinal nerves.

42. JAṄGHĀ-ŚAKTI-VIKĀSAKA (DEVELOPING THE THIGHS):[1]

Posture: Stand erect with your feet together.

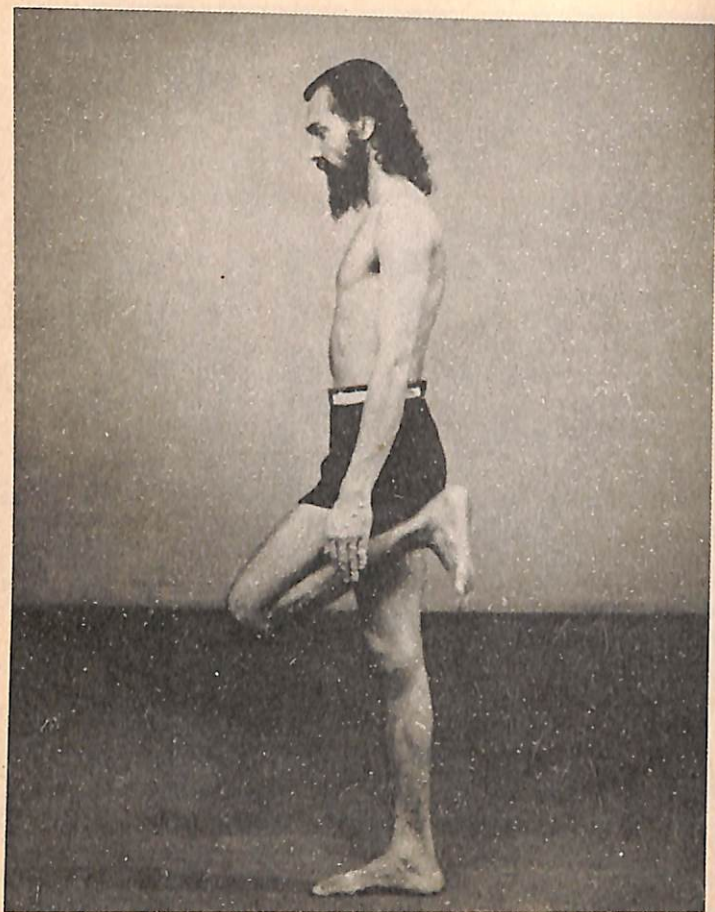
Exercise 'A': Inhale through the nose and at the same time throw up your arms while jumping up with your feet together and coming down on your toes with feet apart. While exhaling, lower your arms, while jumping up and coming down on your toes with your feet together. Care should be taken to see that when



Picture No. 67

Exercise No. 40

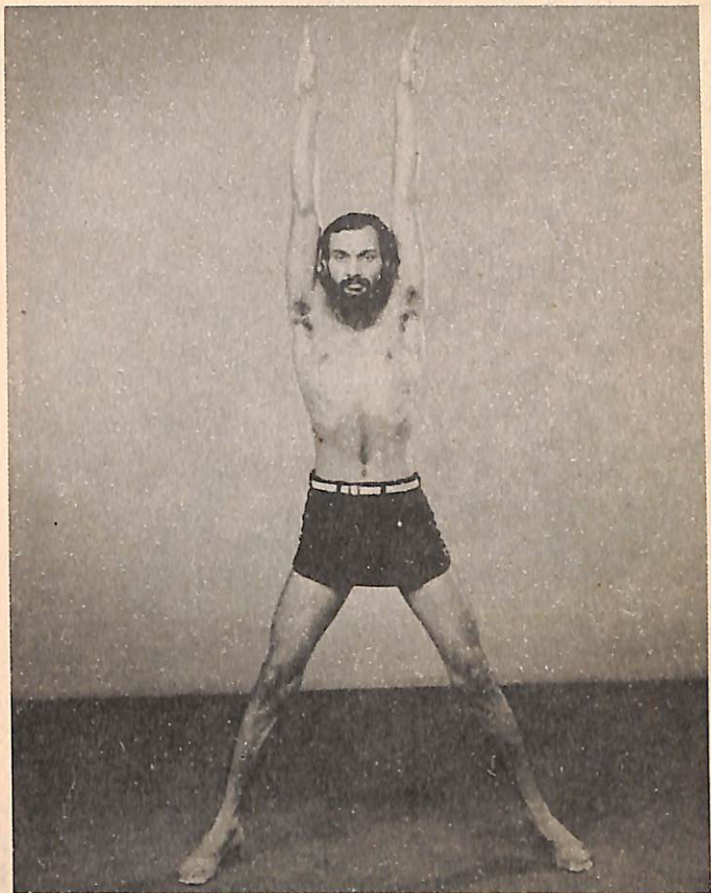
For the Genital Organs : Pull upwards the rectum and the genital organs while breathing in.



Picture No. 68

Exercise No. 41

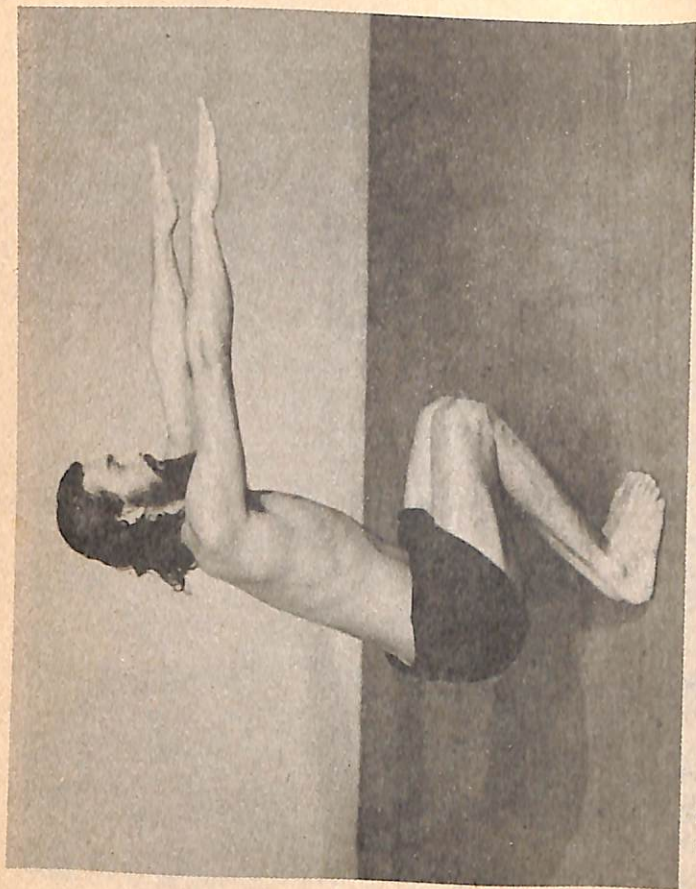
For the Kuṇḍalini: Hit the buttock with the heel of each foot alternately.



Picture No. 69

Exercise No. 42

For the Thighs: Jump on the toes while inhaling and throwing up the arms and exhale while jumping back to the original position with arms down.



Picture No. 70

For the Thighs: Lower the trunk as if sitting down.

Exercise No. 43
A

coming down your arms do not touch your thighs, nor should your legs bend at the knees. (Picture No. 69)

Exercise 'B': The same as at 'A' but the entire operation being in reverse. In the earlier exercise you inhaled when the arms were thrown up; in this one you should inhale when bringing them down, and exhale when throwing them up. 25 times to begin with. (Picture No. 69)

43. JAṄGHĀ-ŚAKTI-VIKĀSAKA (DEVELOPING THE THIGHS):[2]

Posture 'A' : With the feet together, stand erect.

Exercise 'A' : Inhaling through the nose bend your knees gradually, with your arms held out before you, parallel to the ground. Stop when your thighs are parallel to the ground and try to maintain this position as long as you can. Take care to prevent the heels or the toes from rising from the ground. The knees must be together. Then begin to rise gradually, while exhaling. If in the beginning you find it difficult to hold your breath while doing this exercise, you can breathe normally, until, with sufficient practice, you can hold your breath. (Picture No. 70)

Posture 'B': With your feet together, heels raised, body erect, spread your arms sideways, throwing your entire weight on the toes.

Exercise 'B': Breathing in and spreading your knees apart bend your knees but without sitting on your heels. While in this position, hold your breath as long as you can. While rising exhale slowly. Breathe normally to begin with, if it is difficult to hold your breath. Five times to begin with. (Picture No. 71)

These exercises develop the thighs and make them shapely. You can cover long distances without tiring. Thin limbs acquire

healthy flesh, while flabby ones get rid of the superfluous flesh. Within a very short time benefits of a lasting nature are noticed.

44. JĀNU-ŚAKTI-VIKĀSAKA (STRENGTHENING THE KNEES):

Posture: With the feet together stand erect.

Exercise: Raise your foot forward with a jerk of the knee and then raise it backward and repeat while keeping the upper part of your body in the same erect position. After doing this exercise with one leg, repeat it with the other. When taking your leg back, the heel must touch the buttock. Ten times to begin with. (Picture No. 72)

This exercise is good for rheumatic condition of the knees as it improves the circulation of blood in the region.

It is particularly efficacious for football players.

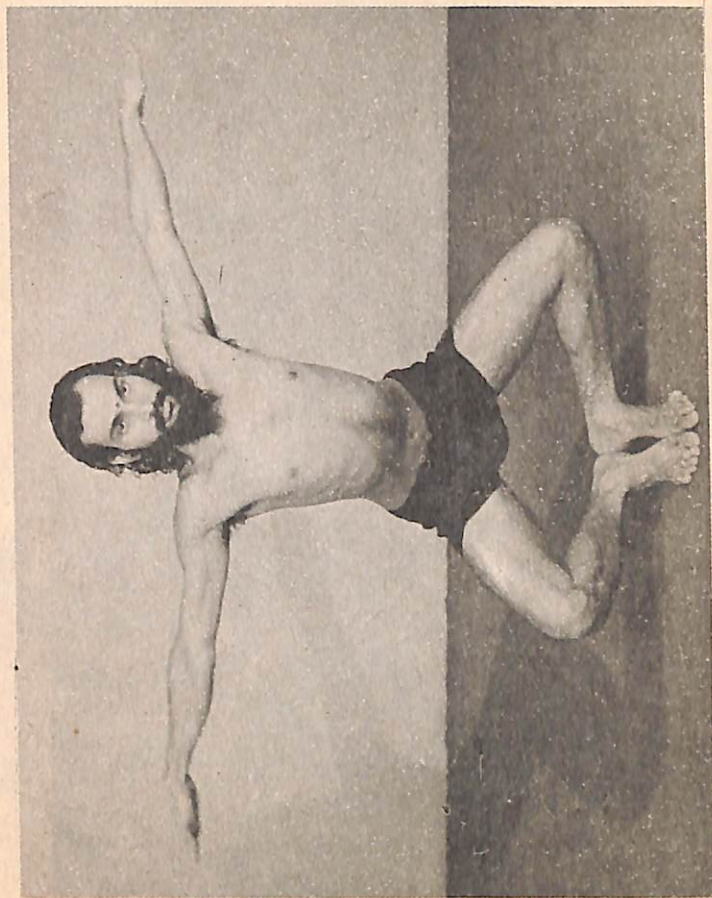
45. PINDALĪ-ŚAKTI-VIKĀSAKA (DEVELOPING THE STRENGTH OF THE CALVES):

Posture: With your feet together, stand erect, your hands clenched into fists, your neck relaxed.

Exercise: While inhaling through the nose, squat with your arms held out in front of you, keeping them parallel to the ground. Your feet should remain on the ground, with your knees closed. Go down as far as you can. Holding your breath, stand up while your arms describe one full circle as in exercise No. 26 and, on completing the circle, they should be held before your chest, arms bent at elbows, fists touching each other. Then exhale sharply while expanding the chest and pulling the arms slightly backward. (Picture No. 73)

46. PĀDA-MŪLA-ŚAKTI-VIKĀSAKA (DEVELOPING THE STRENGTH OF THE SOLES):

Posture: Stand on your toes, body erect and relaxed.

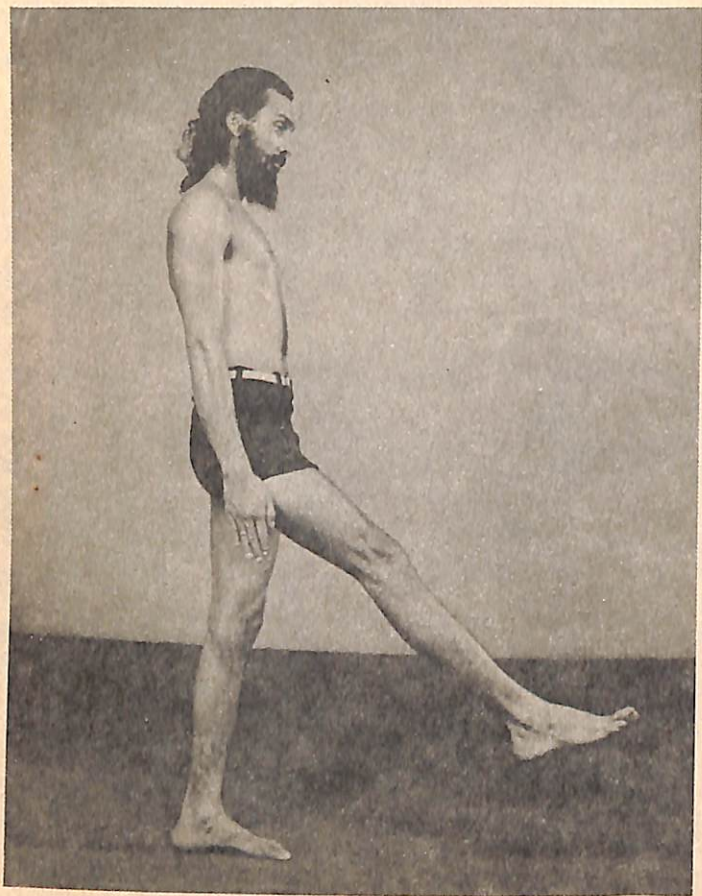


Exercise No. 43

B

* For the Thighs: Standing on the toes, bend the knees so that buttocks are about six inches above the raised heels.

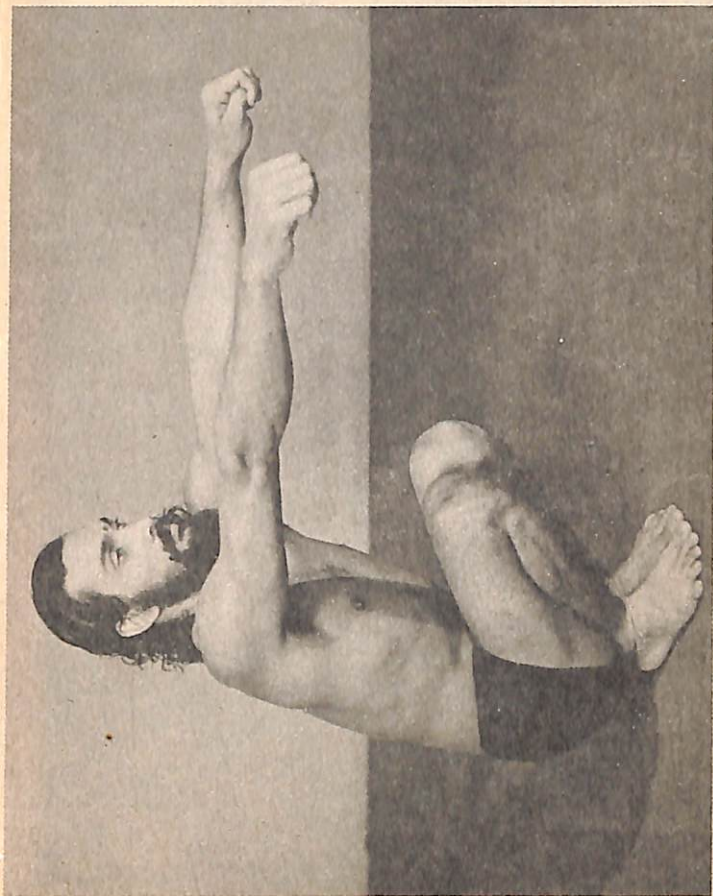
Picture No. 71



Picture No. 72

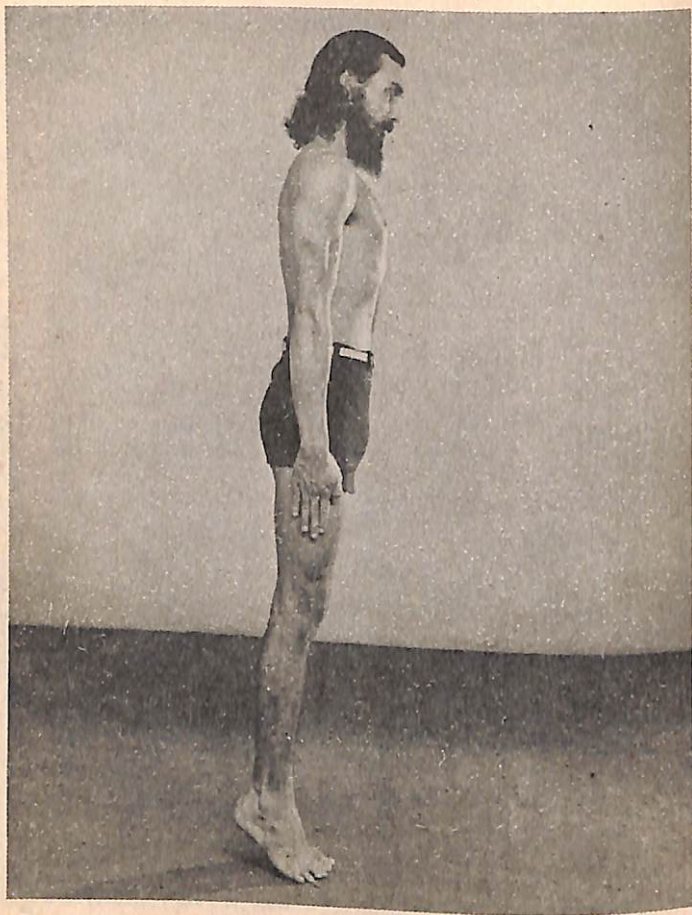
Exercise No. 44

For the knees: Hit the buttock with the heel and straighten the leg with a jerk.



Picture No. 73

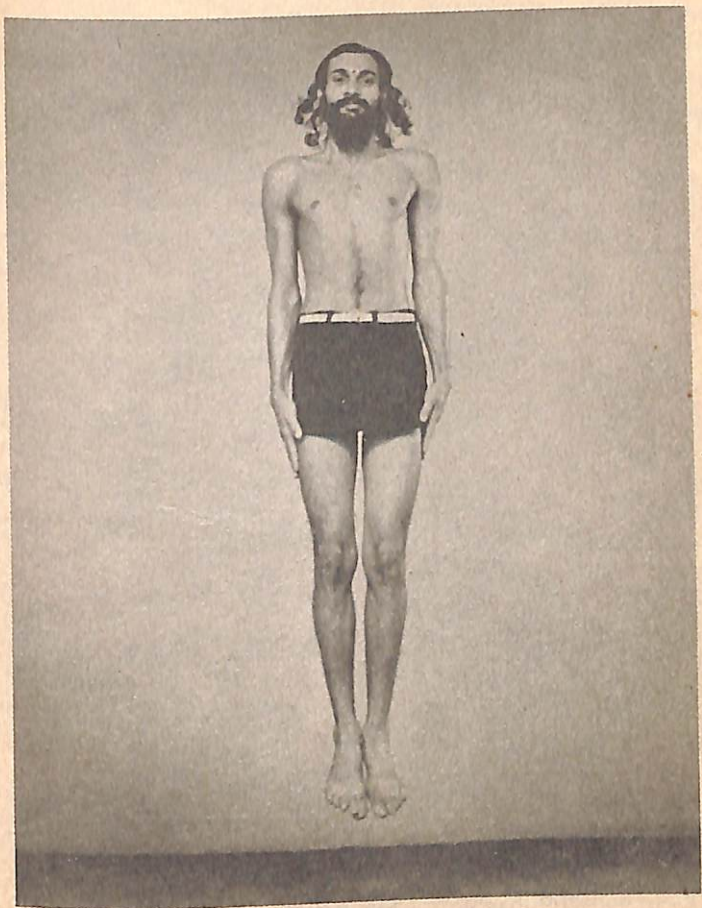
For the Calves: Squat, while inhaling, describe a circle with the arms and exhale while standing up.



Picture No. 74

For the Ankles: Move up and down on your toes.

Exercise No. 46
A

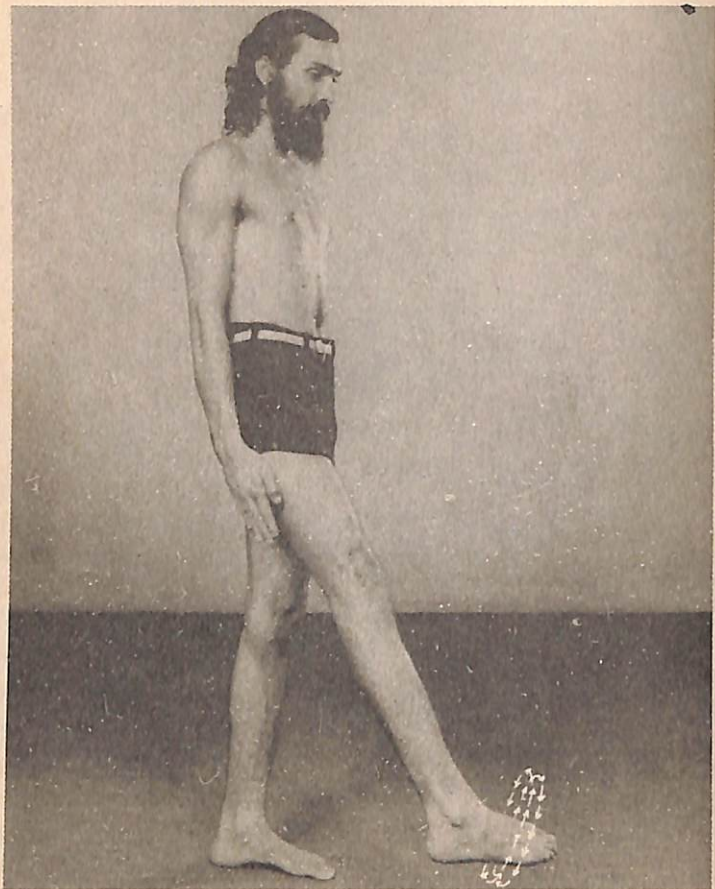


Picture No. 75

For the Ankles: Jump up and down on the toes as high as possible.

Exercise No. 46

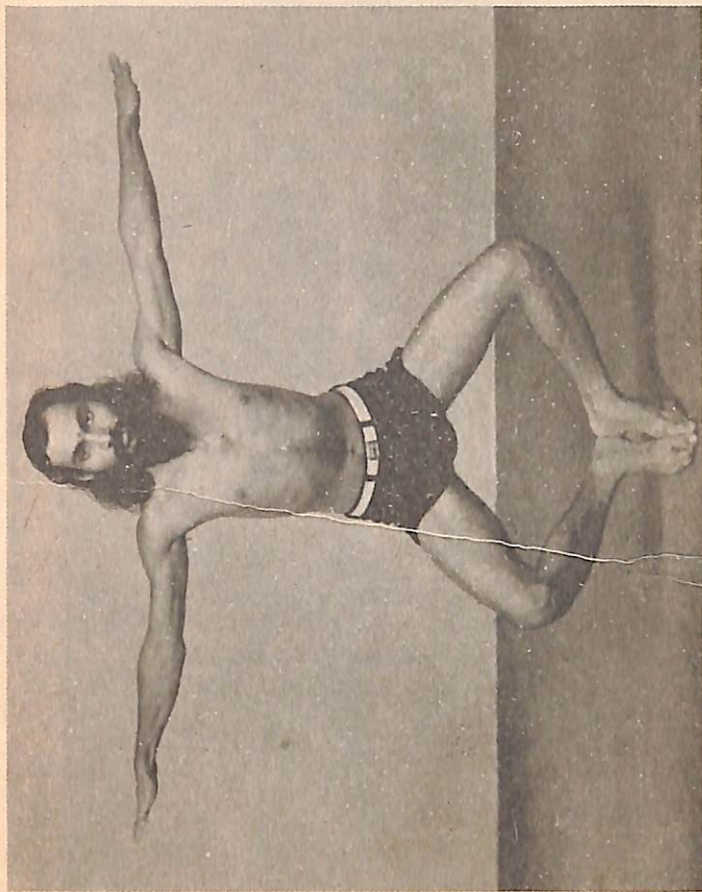
B



Picture No. 76

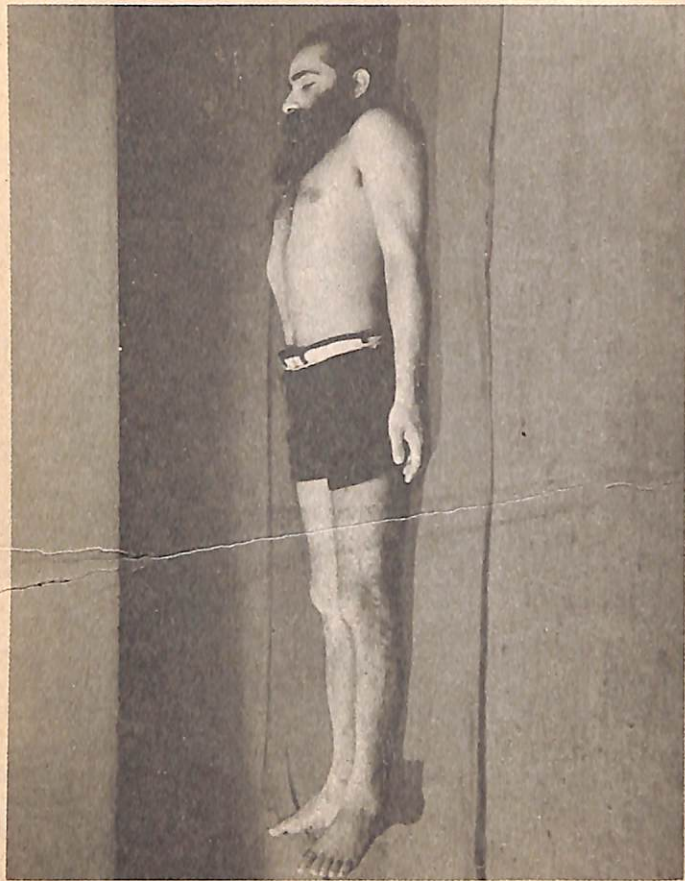
Exercise No. 47

For the Ankles: Rotate each foot from left to right and right to left.



Picture No. 77

For the Toes: With the toes of the two feet together, stand as long as possible with knees bent.



Picture No. 78

The Corpse Posture: Lie completely relaxed.

Savāsana

Exercise 'A': Throwing the weight of your body on the toes, raise and lower your body in a spring like motion. The heels and toes should be together throughout. 25 times to begin with. (Picture No. 74)

Exercise 'B': Balancing on the toes, jump up as high as you can, coming down on the toes. During this operation the toes should be used to maximum effect. Care should also be taken to maintain the original position of contact between the heels and the toes, and to bring them down on the spot from which you jumped. 25 times to begin with. (Picture No. 75)

These exercises give the calves strength and symmetry, rheumatic conditions are cured. The calves become firm and the soles of the feet strong.

47. GULPHA-PĀDA-PRṢṬHA-PĀDA-TALA - ŚAKTI-VIKĀSAKA (DEVELOPING THE STRENGTH OF THE ANKLES AND THE FEET):

Posture: With the feet together, stand erect.

Exercise: Stretching forward one foot and holding it about 9 inches off the ground, describe a circle first from right to left, then from left to right, with the ankle. Repeat with the other foot. Ten times to begin with. (Picture No. 76)

The exercise relieves rheumatism of the ankles and strengthens the toes and the feet.

48. PĀDĀṅGULI-ŚAKTI-VIKĀSAKA (DEVELOPING THE STRENGTH OF THE TOES):

Posture: Stand with the feet together, body erect and relaxed, and your arms spread out.

Exercise: With the toes held together, throw the entire weight of the body on your tips. Try to maintain your balance

in this position as long as you can. Three minutes to begin with. (Picture No. 77)

This exercise strengthens the feet and the toes and their joints. Deformed toes improve in appearance. Those interested in running will derive much benefit from this exercise. Specially recommended to inhabitants of hilly areas. This exercise makes the toes elastic.

After completing all the 48 exercises, you must assume the 'corpse pose' (Śavāsana). This is nothing but giving your body complete rest while lying down. It makes the blood flow through the body in an even course, and the fatigued limbs are refreshed. Maintain this posture till your breathing and your heart-beat are normal once again. (Picture No. 78)

A word about some of these exercises : Those from Nos. 9 to 21, 34 to 38 and 42 to 48 are all intended to tone up the muscles and improve the mobility of the joints.

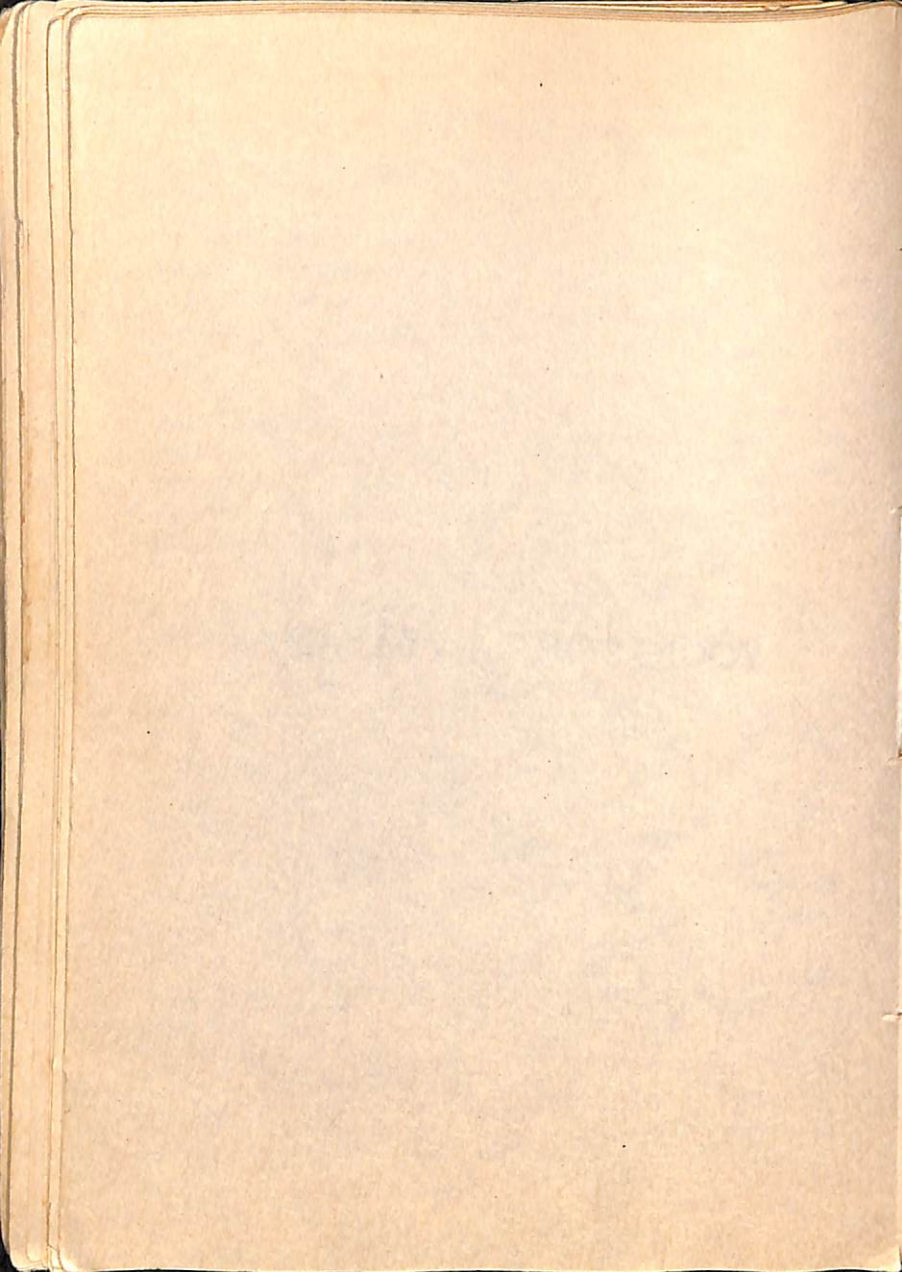
With all the muscular exercises there is some type of respiratory exercise as well. This ensures that the necessary amount of oxygen is available for the muscular effort. It also allows for a rhythmic contraction and relaxation of the muscles. This ensures an adequate rhythmic supply of blood which is what accounts for the absence of fatigue in doing these exercises.

Ordinary exercises, in which the emphasis is on muscular contraction, result in stiffness of the joints and other discomforts because there is no provision for relaxing the muscles.

It will be noticed that all the parts of the body are exercised in one way or another. The flow of blood through all the capillaries and arteries is thus improved. This is particularly helpful for the veins in the legs and feet which are normally adversely affected by the effect of gravity. Unless the muscles are toned up the blood vessels become dilated resulting in varicose veins. This, in turn, impairs the health and nutrition of the legs and feet.

PART II

YOGIC-STHŪLA-VYĀYĀMA



PART II

YOGIC STHŪLA-VYĀYĀMA

These exercises are more strenuous than those in part I, requiring considerable physical effort. They are very good for muscular development and for generally building up the physique.

1. REKHĀ-GATI (WALKING IN A STRAIGHT LINE):

Posture: With the left foot on the ground, place your right foot in front of it so that the right heel touches the toes of the left foot. (Picture No. 79)

Exercise: Now walk fifty steps ahead with the heel of one foot touching the toes of the other, taking care to see that the entire distance is covered in a straight line. Then walk backward, in the same manner and in a straight line. The eyes must look front and not at the feet.

This exercise increases the power of concentration and improves the balance of the body. It is of special benefit to acrobats and to persons in the army or the police force. Regular practice of this exercise makes it possible to walk on a thin rope.

2. HRD-GATI (INJANA-DAUDA—THE LOCOMOTIVE EXERCISE):

This exercise has been named the Locomotive Exercise because the movement resembles that of a locomotive.

Posture: With the feet together and the body erect, bend arms at the elbows as in Exercise No. 13. (Picture No. 80)

Exercise: Running fifty small steps ahead of you on your

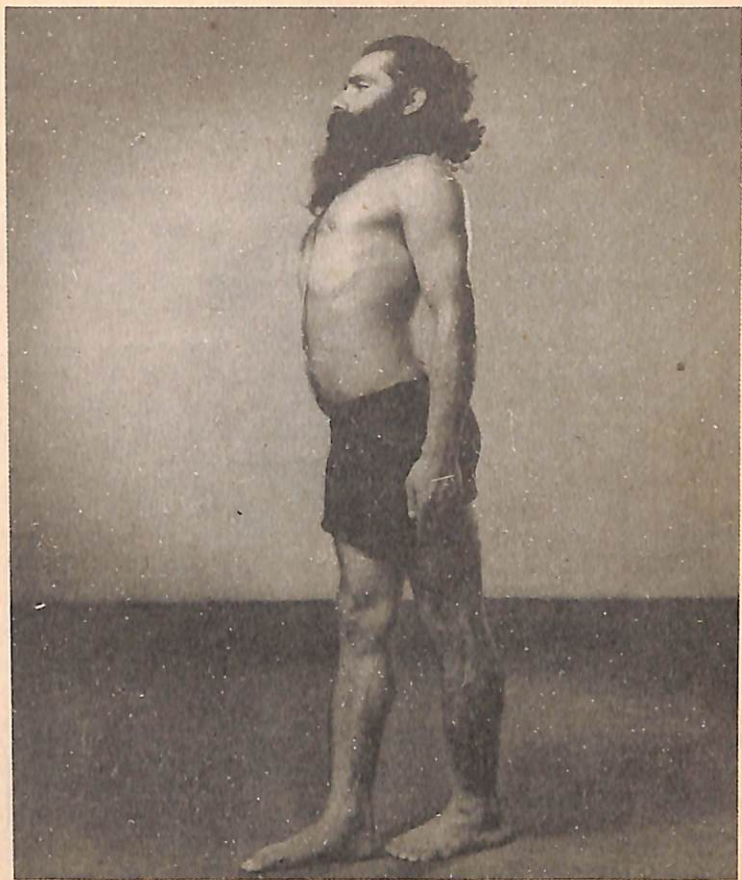
toes, push your arms, forward and backward alternately in a piston movement. The feet, while running, must be thrown back from the knee so as to hit the buttocks. When the right leg is moving forward, the right arm must be thrust out and *vice versa*. Breathing in and out sharply and deeply through the nose will produce the hissing sound of an engine. Having gone forward 50 steps, move backward the same distance with the same movement. Care must be taken to see that the elbows in the rear action of the arms, do not go further back than the body.

This is one of the most wonderful physical exercises which re-vitalises the entire body. The chest expands, the muscles of thighs and the calves are developed. A miraculous cure for the obese who will find themselves of normal size in a very short time. On the other hand thin persons will find their limbs acquire flesh. One has to do this exercise for five minutes to obtain the energy needed to cover 25 miles. It is particularly recommended to those in the army or in the police force, or those interested in athletics, particularly running.

3. UTKŪRDANA (JUMPING EXERCISE):

Posture: With the feet together stand erect with clenched fists, thumbs tucked in and arms bent at the elbows as in Exercise No. 13.

Exercise: Inhaling deeply through the nose let, your arms describe a full circle and return to their original position. When the arms are back, jump up as high as you can and bend your knees so that the heels strike hard against the buttocks. Exhale, throwing out your arms in front of you, while your feet touch the ground. All these three operations are a matter of a few seconds. Five times to begin with. (Picture No. 81)



Picture No. 79

Exercise No. 1

Walk in a straight line with one foot placed before the other.



Picture No. 80

Run while pushing arms forward and backward and hitting
the heels on the buttocks.

Exercise No. 2

This exercise adds inches to the height, broadens the chest, and strengthens the thighs which become shapely. The powers of the mystic coil (Kuṇḍalinī) are awakened.

4. ŪRDHVA-GATI (UPWARD MOVEMENT):

Posture: With feet one foot apart hold one arm bent at the elbow at an angle of 90° while the other is stretched straight upwards. The palms of both the hands must remain open, facing outward with the fingers together. (Picture No. 82)

Exercise: Bend your left knee and stretch your right arm upward. Repeat this process with the right foot and left arm raised. Breathe in and out to synchronise with the movement of your limbs. 25 times to begin with. (Picture No. 82)

This exercise is good for the limbs and for circulation.

5. SARVĀṄGA-PUṢṬI (DEVELOPING THE ENTIRE BODY):

Posture: With your feet as wide apart as possible, form fists with the thumbs tucked in. Then with one wrist upon the other, bend towards the ankle of the right leg. (Picture No. 83)

Exercise: Inhaling through the nose, raise the arms backward and forward (Picture No. 84) describing a circle with the trunk and bring them down towards the left ankle. Inhale when coming down and exhale while rising. This exercise is to be done very slowly.

The body becomes supple and strong; stiff backs are cured. The tuberculous can derive great benefit from this exercise.

The five more strenuous exercises in the Yogic system aim primarily at the control and development of the bigger muscular

groups to develop them for the execution of still more strenuous exercises.

They all have certain features in common:—

- (i) the development of concentration,
- (ii) rhythmic activity of different muscle-groups,
- (iii) exercising as many as, or all musculo-articular groups, &
- (iv) deep respiration.

The linear movement improves concentration as well as balance in the functioning of the various muscle-groups concerned primarily with posture. This exercise should result in an overall improvement in the balance and grace of carriage. In the other exercises which are more strenuous, there is a simultaneous and synchronous exercising of two or more musculo-articular regions, such as arms and legs. This type of integration is sure to improve co-ordination of movement.

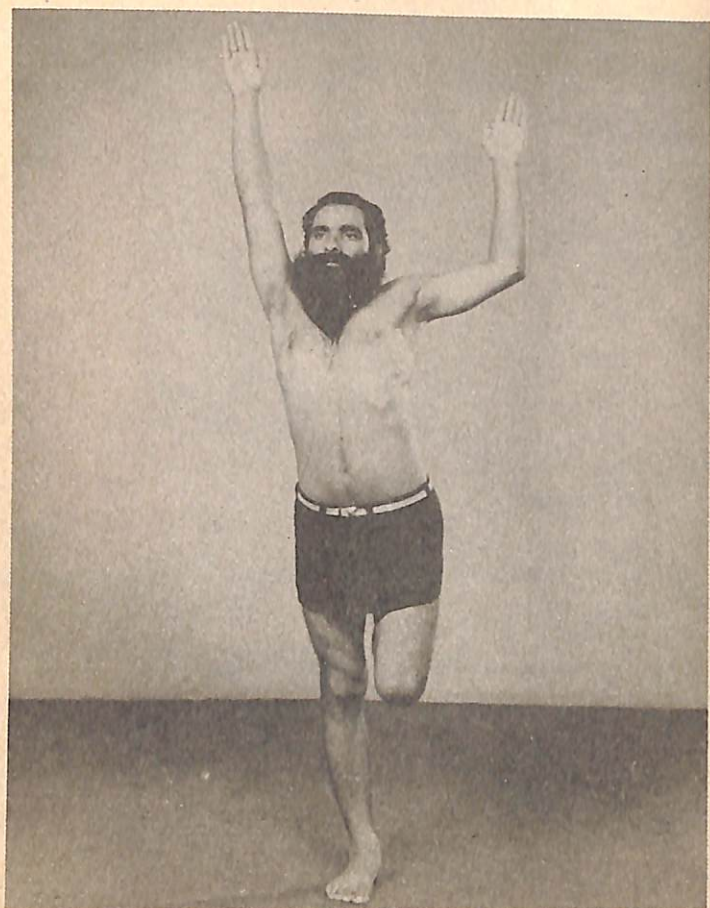
While keeping the body busy in such strenuous activity, the oxygen requirements of the body must be met and in all the exercises there is provision for regular and deep breathing.



Picture No. 81

Exercise No. 3

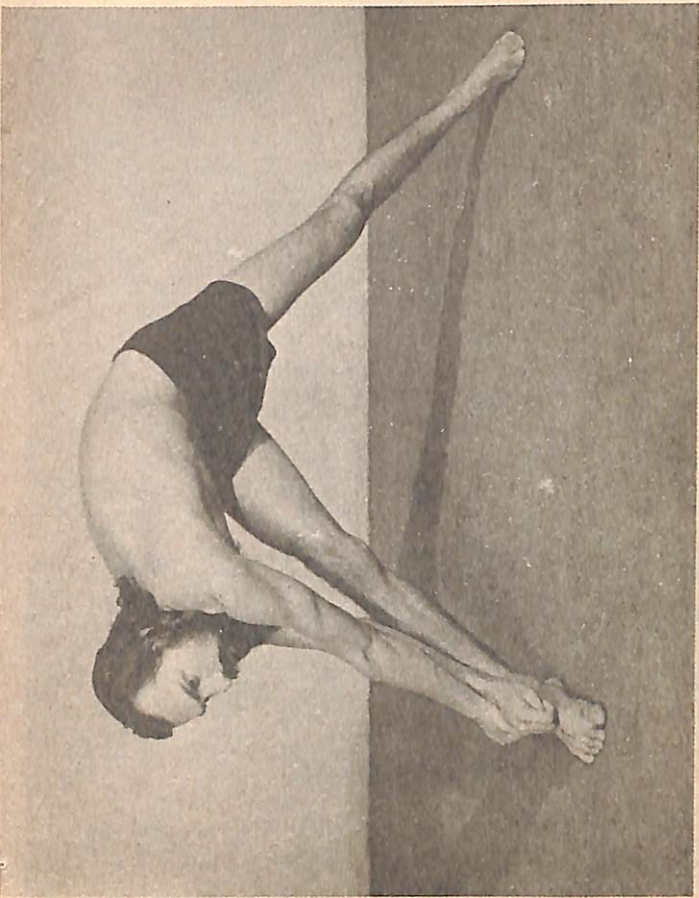
Inhale and rotate the arms once, forward and backward, jump up as high as possible and exhale while pushing arms forward.



Picture No. 82

Raise arms and legs.

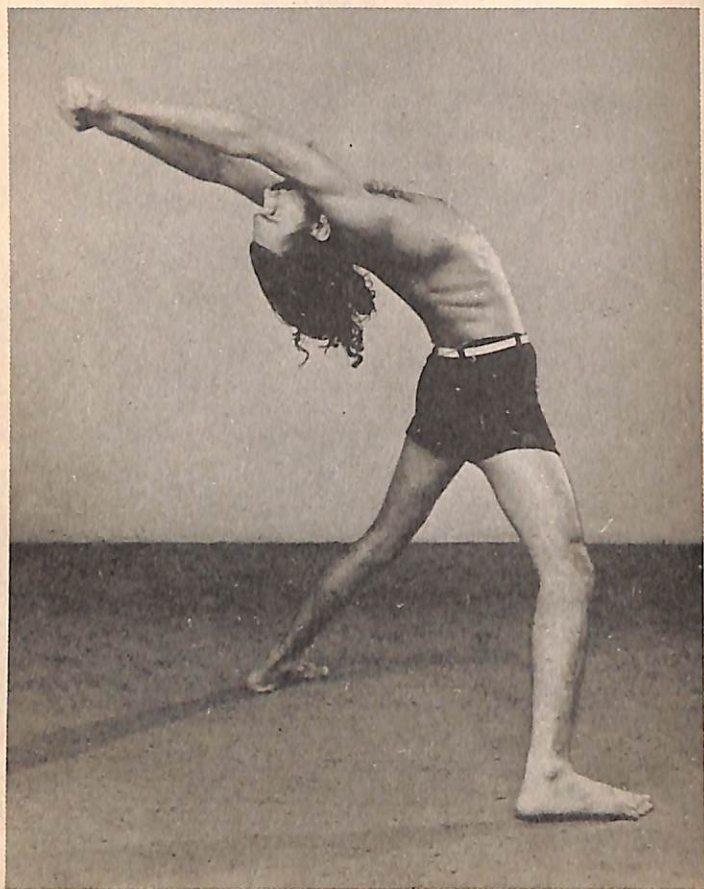
Exercise No. 4



Picture No. 83

Touch right foot with extended arms.

Exercise No. 5
(1)



Picture No. 84

Exercise No. 5

Bend the back and come forward to touch the left foot.

(ii)

ŚIRŚĀSANA

(STANDING ON THE HEAD)

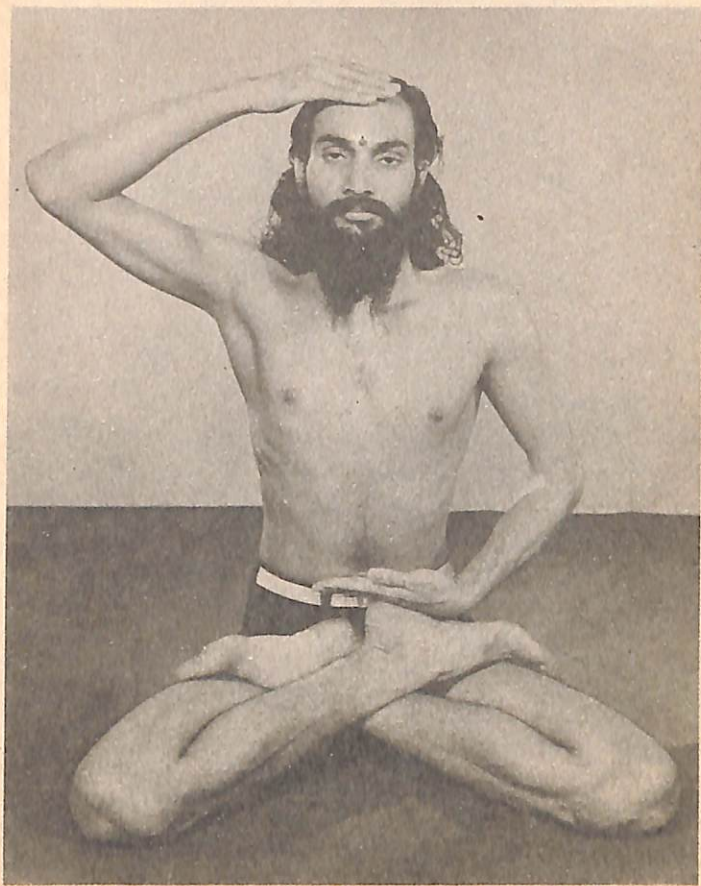
This exercise has done more harm than good to those who do it without proper guidance. Several bad effects are noticed. The author has, however, come across a number of persons who benefited greatly after they did the exercise under his guidance. This exercise is known in Yogic parlance as the 'Śirśāsana'.

The Correct Way of doing the Exercise: Take a piece of cloth, roll it into a ball after the fashion of a peasant woman who uses it to balance her pitcher of water on the head. Now place your head on this rolled up cloth (Picture No. 85) so as to cover about three inches from the top of the head (Picture No. 86). Now you can proceed with the Head exercise without inviting any harmful after-effects. The top of the head which is thus covered up is known as Brahmarandhra in Yogic parlance. In infancy this part of the skull is just covered by a thin layer of skin and can be easily punctured. The Yogis, controlling the life-force just at this spot, are able to pass into a state of suspended animation, and are thereby blessed with a complete knowledge of the Supreme Power. In the Yogic series of exercises this part of the human anatomy has been called the seat of the force that re-vitalises the powers of memory. By standing on this portion of the head man is liable to contract maladies which even the physicians are unable to tackle effectively. (Picture No. 87)

The head exercise can be done in several ways which have been illustrated in Pictures Nos. 88 to 94. Those interested in this set of exercises can do any of these after following the procedure correctly. After this, one should stand in an erect position and massage one's body upwards. Thereafter one should devote at least half the time that one had taken in doing this exercise in assuming the Corpse Posture (Śavāsana). (Picture No. 95)

Those who are not in a position to arrange for a simple and balanced diet are advised against prolonging this exercise beyond ten minutes every day. Those who want to do it must lead a celibate life and must also take plenty of milk. Otherwise more harm than good is done. There is one other thing to be borne in mind. There have been cases of people who overdid this exercise by supporting themselves against a wall. The result has been uniformly disastrous because, not knowing when to stop, they continued longer than their strength would permit. This exercise should be done for just as long as it is comfortable to do it. There are several methods of doing these exercises and under expert guidance one can master the technique in three or four days' time.

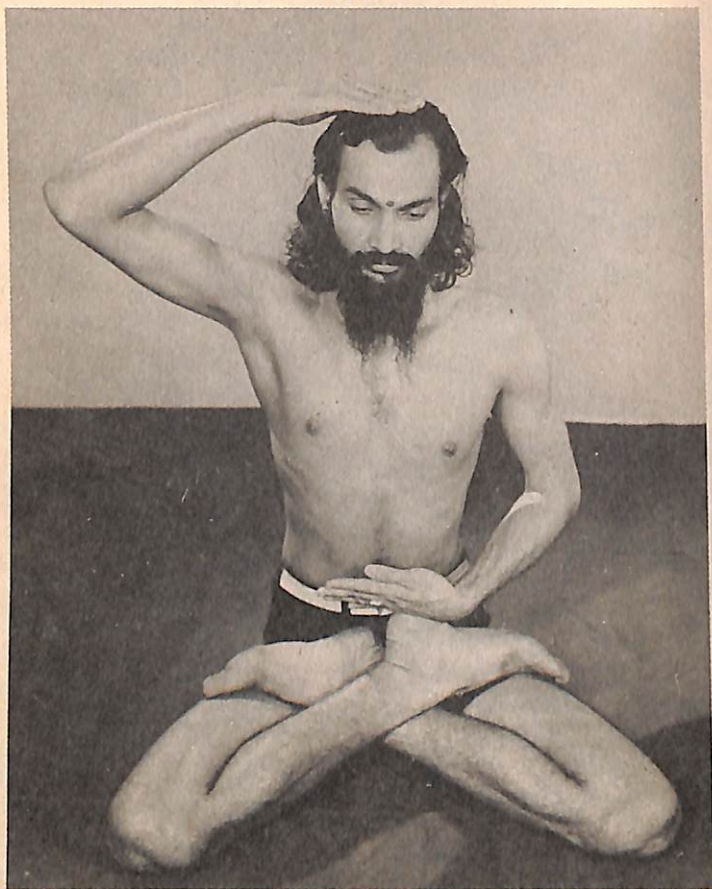
Just as the lion is the king of beasts, so is the Head Exercise, Śīrṣāsana, the king of the Yogic exercises. There is no malady that cannot be cured with its help. All the benefits derivable from the numerous āsanās are available through this exercise alone. While it is difficult to give a complete catalogue of the benefits of this exercise, among the main advantages are the restoration of normal eyesight, the re-vitalising of the scalp (checking dandruff and greying hair), purification of the blood-stream, the cure of leprosy, the twenty-five varieties of urethral diseases, diseases peculiar to women, piles, fistula, coughs, colds etc. The greatest advantage lies in the complete restoration of mental vigour, and the removal of all forms of mental infirmity, including insanity. Care should, however, be taken to see that only the correct procedure is followed. If it is discovered in the midst of the exercise that breathing is not normal, the operation should at once be discontinued, to be resumed only when there is normal breathing. This particular exercise should be done last of all other exercises. The physiological explanation of the benefits of Śīrṣāsana is not yet known but one can attempt a few hypotheses.



Picture No. 85

The right hand indicates the part of the head on which to stand.

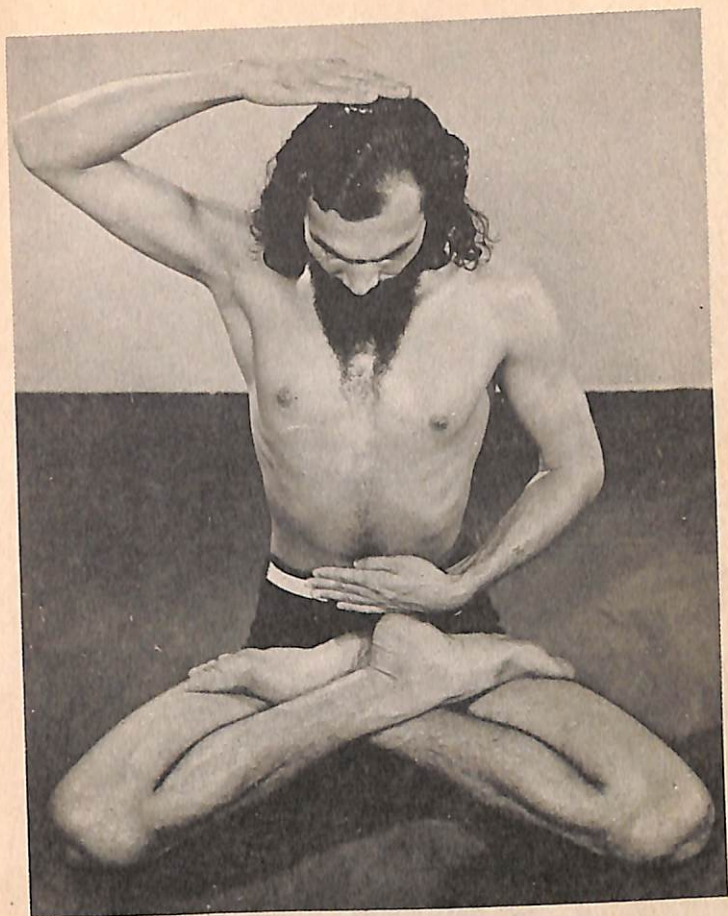
Śīrṣāsana



Picture No. 86

The right hand indicates the part of the head on which it is very dangerous to stand.

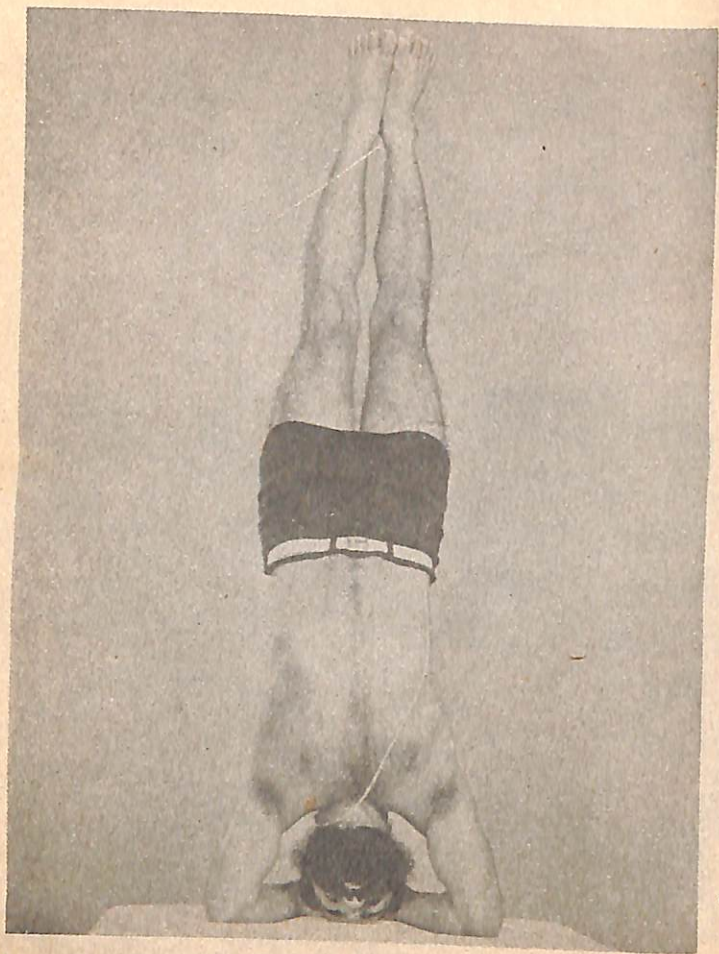
Śīrṣāsana



Śīrṣāsana

Picture No. 87

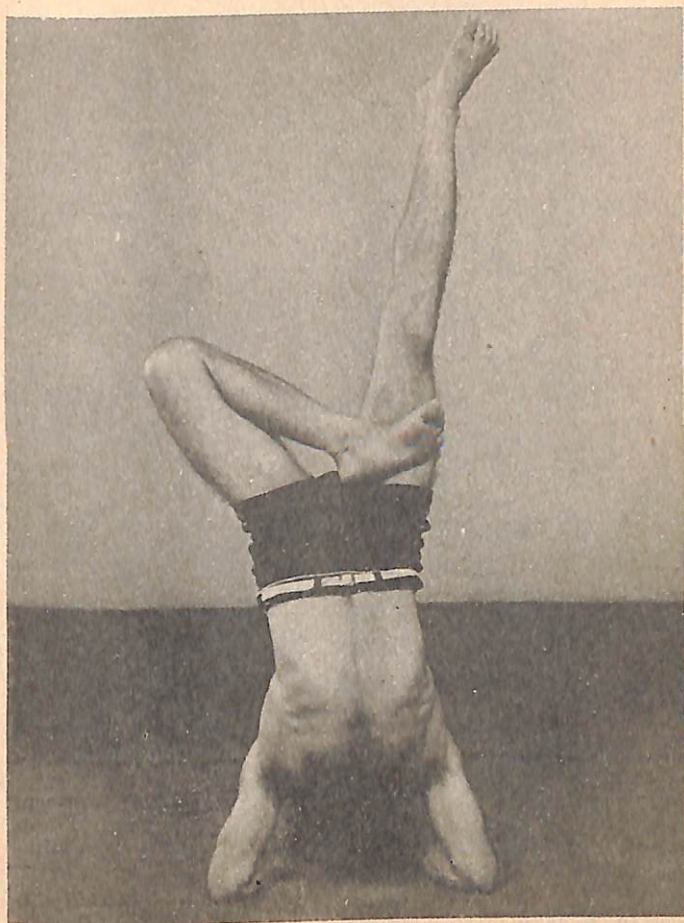
The right hand shows the part of the head standing on which is of no benefit.



Picture No. 88

Illustrating the correct stand. The body straight from head
to feet

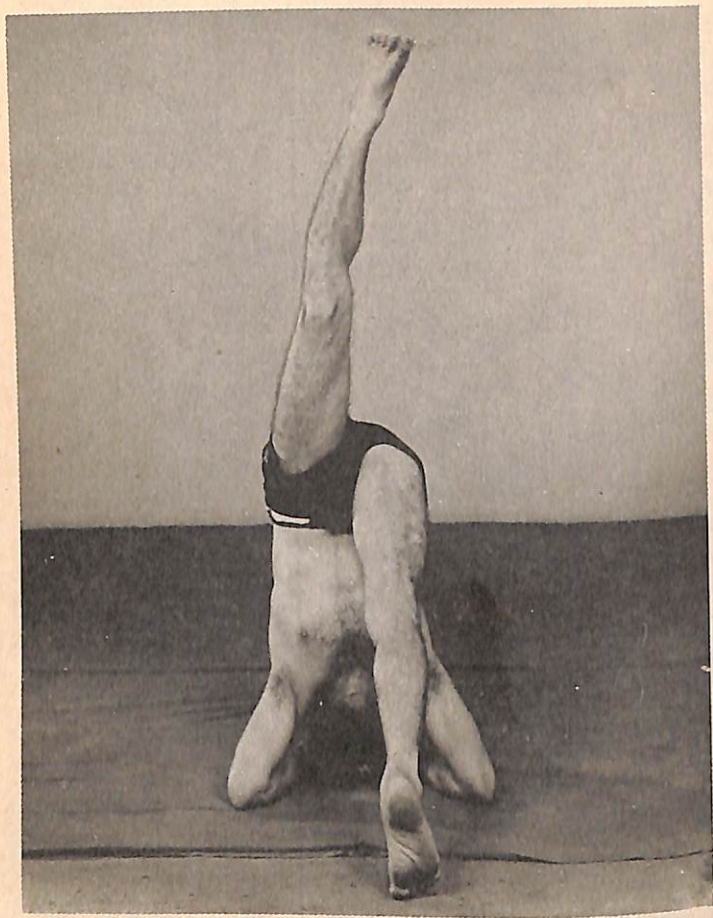
Śīrṣāsana



Picture No. 89

One of the variations of standing on the head.

Sīrṣāsana



Picture No. 90

Another variation of standing on the head.

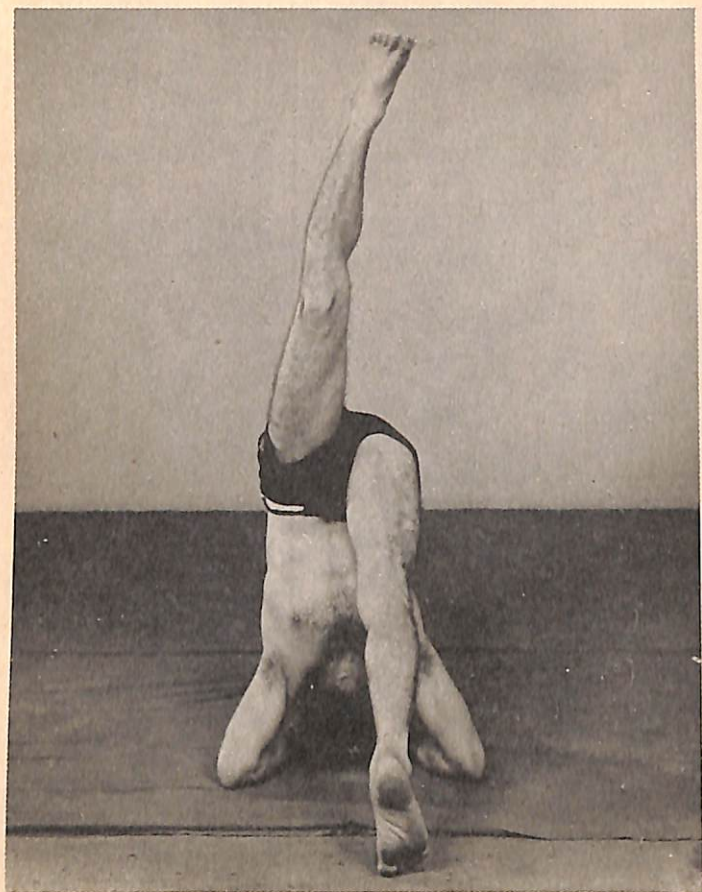
Śīrṣāsana



Śīrṣāsana

Picture No. 91

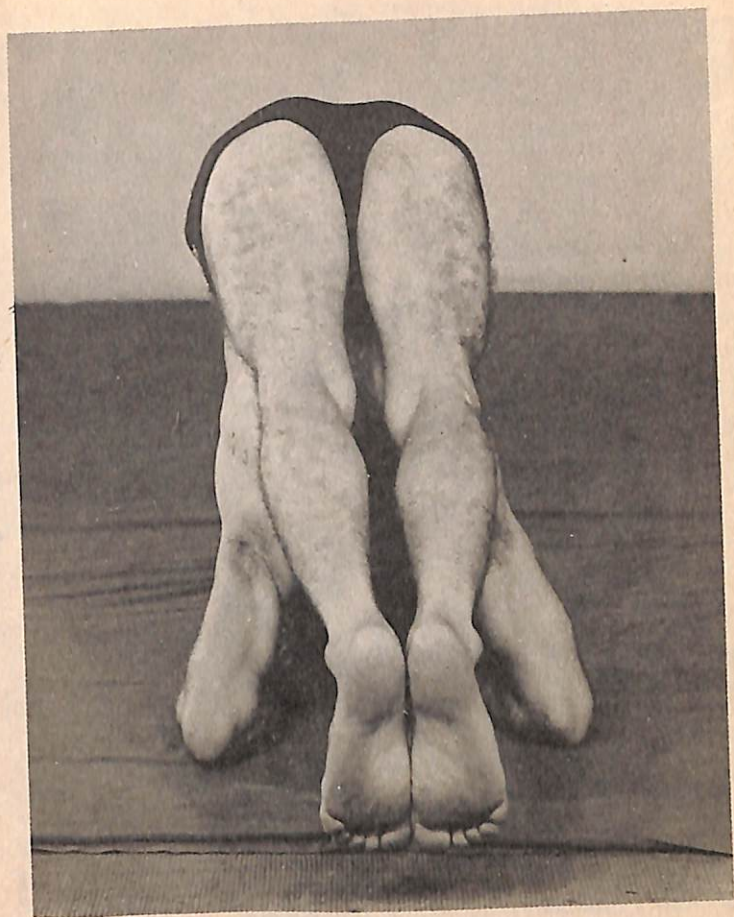
In this pose the trunk is straight from the head upwards and the feet are lowered in front of the head.



Picture No. 90

Another variation of standing on the head.

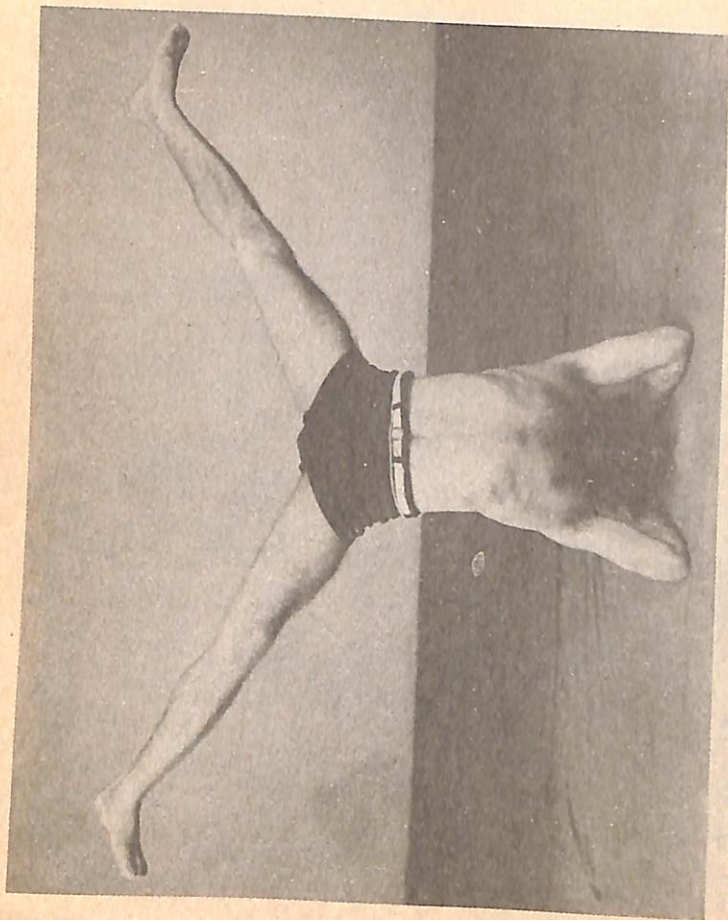
Śīrṣāsana



Picture No. 91

Śīrṣāsana

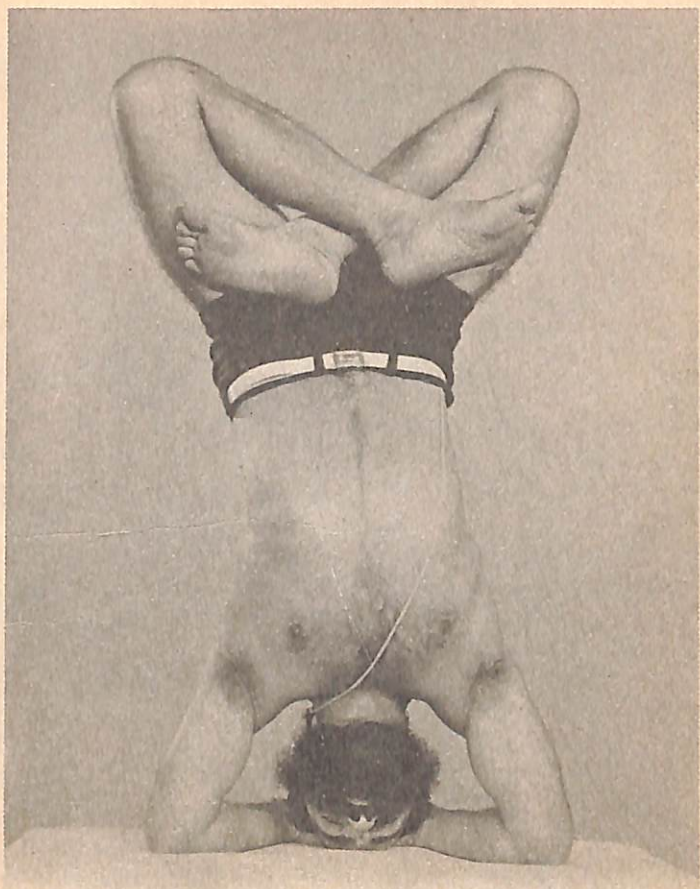
In this pose the trunk is straight from the head upwards and the feet are lowered in front of the head.



Picture No. 92

In this the legs are separated as widely as possible.

Śīrṣāsana



Picture No. 93

The Padmāsana and Śīrṣāsana combined.

Śīrṣāsana



Picture No. 94

Another variation of the combined Padmāsana and Śīrṣāsana
with the legs lowered as far as possible.

Śīrṣāsana



The Corpse Pose: Complete relaxation with heels together and feet pointing outwards.

In this pose the greater part of the body remains above the level of the heart. This results on the one hand in a more vigorous pumping action by the heart to enable the blood to be supplied to the regions below the heart against the force of gravity. Normally the heart is required to pump against gravity only to supply the smaller portion above the heart. On the other, it allows a more efficient and passive return of the venous blood to the heart under the influence of gravity from the lower region, in which it ordinarily tends to stagnate unless helped by muscular activity. A greater amount of blood returning to the heart also helps to stretch the muscles of the heart which are thus forced into a more powerful contraction. All this results in the improvement of the systolic (contractile) force of the heart. The effects on the neck and head are also considerable. The heart's increased activity would allow a greater supply of blood to the cranio-cerebral as well as the cervical (neck) region. In this supply the circulatory system is assisted by the force of gravity. The veins of the head and the neck are peculiar in one more respect. Many of these are devoid of any valves. This absence of valves in an ordinary upright posture helps in producing a better venous drainage away from this region towards the heart. But upside down this leads to venous congestion. In conjunction with the increased arterial supply of blood, the increase in venous pressure would result in a greater exudation of nutrition containing lymph in the extra-vascular and extra-cellular fluids from the capillaries. Since the nourishment as well as the gaseous materials (like oxygen, etc.) are supplied to the tissues through this fluid, it is obvious that a more liberal production and accumulation of it would have an overall tonic effect on all those parts of the body which are located in this region. Even in the ordinarily remote sites like the scalp, these factors would result in an enormous increase in the nutritive supply. Thus, without any massage, the scalp and the hair-roots

get better supplied with vital materials and this results in the improvement of their health.

Moreover, the most important and vital organ of the body, the brain, lies below the level of the heart in this pose. The pituitary, thyroid, parathyroid and glands pineal, are thus stimulated by the greater flow of blood to the brain. In the technique described in this book, the Corpse Pose (Śavāsana) immediately follows the practice of Śīrṣāsana. This is essential. During the Śīrṣāsana, the body is subjected to unusual stresses, and it is therefore essential that all the exercised, overtaxed and strained parts of the body should be given a perfect rest and thorough relaxation. This is provided by the death-like stillness of the entire body in the Śavāsana. Further, completely relaxed muscles provide no physical hindrance for the inrush and outflow of the arterial and venous blood. This allows a better rehabilitation of muscle masses, and removes all the accumulated metabolic end products, which according to modern theory, cause the feeling of fatigue.

PART III
NĀBHI CAKRA

PART III

NĀBHI CAKRA

(THE NAVEL CIRCLE)

Introductory: The different parts of the human anatomy, including the nerves and the arteries have a definite role to play in keeping the body fit. These numerous parts are so inter-linked that a defect in any one of them will have its effect on the rest. It is possible to make a study of some of the principal parts of the body, such as the mind, the heart, the navel centre, etc.

This navel centre occupies the most important position in the human system according to Yogic science. It is the navel centre which ensures that the seventy-two thousand nerves and arteries, spread over the entire body, perform their assigned tasks satisfactorily. We take many precautions to keep our body free from all kinds of infections. Among these precautions may be classed the physical exercises. But if the navel centre is defective, all our efforts prove to be so much waste of time and energy.

If the navel gets dislodged from its position, this alone is a standing invitation to a multitude of maladies which remain largely undiagnosed. Wrong treatment undertaken by unqualified persons gives rise to fresh complications and as a result of unscientific massaging the navel can be displaced. To our modern doctors and Vaidyas the irregularities caused by the displacement of the navel remain a problem and as time passes, the patient himself gets accustomed to the agonies he undergoes. As

physicians fail to give him the needed relief, he contents himself with incorrect diagnosis and a course of treatment which yields no result. Those who wish to get rid of the maladies caused by a dislodged navel, or to benefit from exercises should have their navel examined by an expert.

Our sacred *Upaniṣads* say:—

*“Tan-nābhi-maṇḍale cakram procyate maṇi-pūrakam ।
 Ūrdhvaṁ meḍhrād-adho nābheḥ kande yoniḥ khag-āṇḍavat ॥
 Tatra nāḍyaḥ samutpannāḥ sahasrāṇām dvisaptatiḥ ।
 Teṣu nāḍī-saḥsreṣu dvi-saptatir-udāhṛtāḥ
 Pradhānāḥ prāṇa-vāhinyo bhūyas-tāsu daśa smṛtāḥ ॥”*

(Śloka Nos. 13—16—Yoga-Cūḍāmaṇyupaniṣad, Part I)

“In the centre of the stomach the navel centre reposes in the circle known as Maṇipūra. Between the navel and the last bone of the spinal column is the navel centre shaped like a bird's egg. This encloses within itself the starting points of seventy-two thousand nerves of which seventy-two are vital. Of these, again, ten are the most important. In order to have proper control over these ten nerves, one has to take special pains.”

CAUSES LEADING TO THE DISLODGE- MENT OF THE NAVEL

It has been observed that often the navel gets dislodged from its original position quite early through weight lifting, or falling from a height. This results in the navel travelling upward from its original position. If it is found on the right side or on the left side, or tilted, the cause is to be sought in the throwing of too much weight on one foot, or one portion of the body receiving a sudden jerk or jolt. If the jerk is transmitted to the left foot, the navel will get displaced towards the right, and *vice versa*.



Picture No. 96

Testing the Navel: This is the Uttānapādāsana in which only the buttocks rest on the ground.

navel Circle



Picture No. 97

Testing the Navel: Measuring the distance.

Navel Circle

Generally the navel of the male gets displaced towards the left; that of women towards the right.

NĀBHI-PARĪKṢĀ (EXAMINATION OF THE NAVEL)

(i) *For Men :*

The patient should first be made to lie on his back with only his buttocks resting on the ground, the head and the feet should be raised one foot above the ground. This is known as the Uttānapādāsana. (Picture No. 96) He should be allowed gradually to lower the head and the heels to the ground. This is Śavāsana (the Corpse Pose). Then the examiner should place one end of a piece of string on the patient's navel, the other end on one of the two nipples of his breast. Then this end of the string should be held to the other nipple, the hand holding the string on the navel to remain as it is. (Picture No. 97) If the distance between the navel and the two nipples is the same, the navel centre is in the right place. If, however, there is even a slight variation in the two distances, the navel is dislodged from its natural position. This examination will also show the present position of the navel. If the navel is found to be dislodged, the services of a specialist in such matters should be utilized to see that it goes back to its normal place. The Yogic and physical exercises etc. should be resorted to only after this is done, not before.

(ii) *For Women :*

The patient should do the Uttānapādāsana as described above. Thereafter she should do the Śavāsana (the Corpse Pose). The heels of her feet should be held together, while the toes should point in opposite directions. Thereafter one end of the string should be placed on the navel, while the other end should first go to the right big toe, then to the left big toe. (Picture No. 98) If the two distances are not identical, the navel is not in the right position.

(iii) *For Men and Women:*

When the patient is in the Corpse Pose, after doing the Uttānapādāsana, the examiner should close the five fingers of his hand and place them on the patient's navel. (Picture No. 99) If the navel is found to be pulsating like the heart, everything is in order. If the navel beat is found to emanate from anywhere but the right spot, the navel is not functioning normally. The present position of the navel is where it is found pulsating.

REMEDIAL MEASURES

First start with the Corpse Pose in order to ascertain the present position of the navel. Then do the Uttānapādāsana. Thereafter start massaging with oil in such a way as to make the dislodged navel shift to its original position. Particular care should be taken to see that the masseur is expert in his job or else the navel may get further displaced.

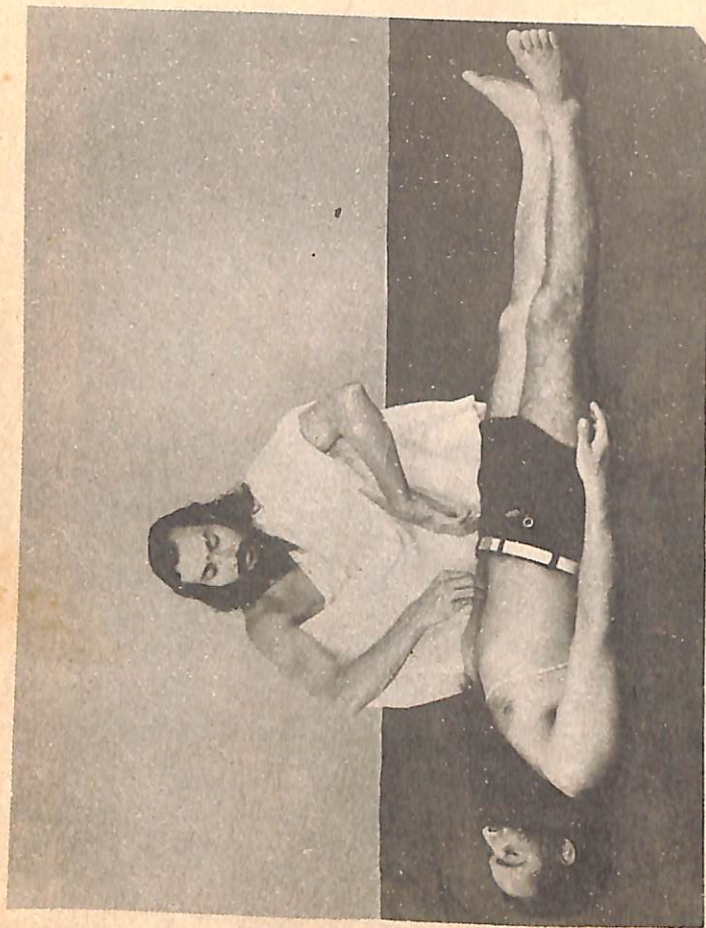
If the navel is found to have travelled upward towards the left, the right foot of the patient should be held down, while the left foot should be given a jerk. (Picture No. 100) Then the sole of the patient's right foot should be given a push with the palm of the hand. (Picture No. 101) If the navel is found to have gone up towards the right, the two processes should be reversed. In case the navel does not respond to this treatment, the patient should first be made to lie face downwards and the examiner should hold his right hand and left foot, each in one hand, placing his own foot on the small of the back. This done, the examiner should lift up the patient bodily. Repeat the process with the opposite limbs. (Picture No. 102) If, however, the navel has still not budged from its position, as may be easily ascertained with the help of the string, then the patient should catch hold of his feet with his own hands as in the Uṣṭrāsana,



Picture No. 98

Testing the Navel: Measuring the distance for a woman.

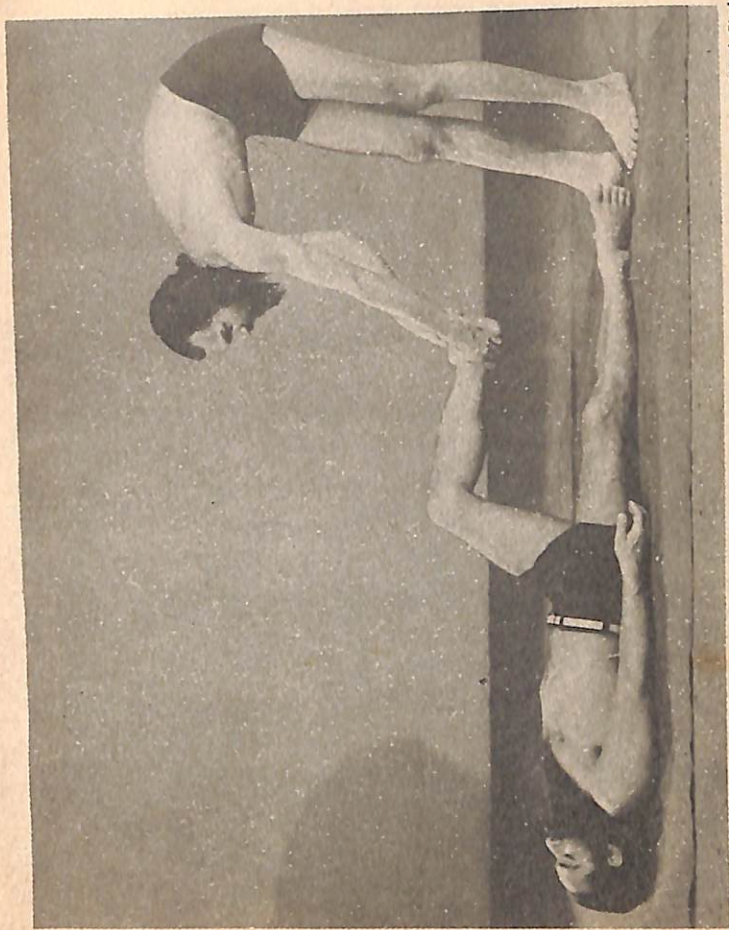
Navel Circle



Picture No. 99

Testing the Navel: Feeling the pulsation.

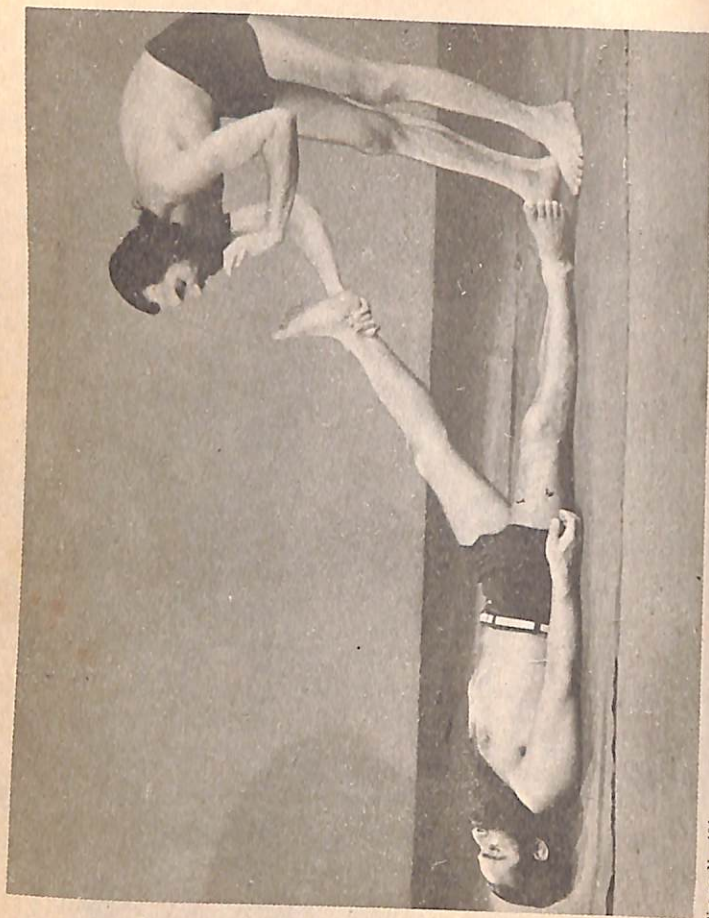
Navel Circle



Picture No. 100

Treating the Navel: The first step in which the left leg is given a jerk.

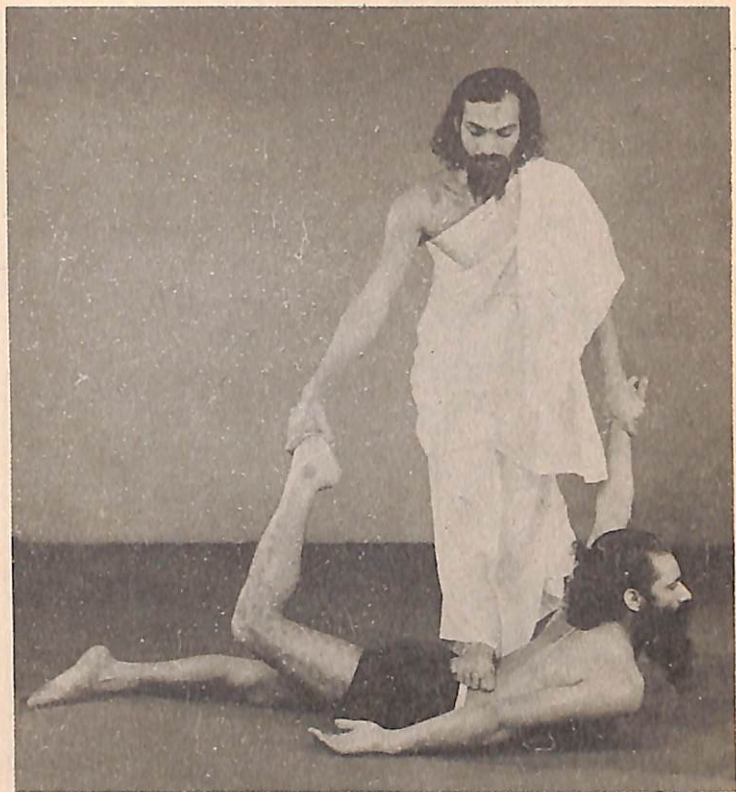
Navel Circle



Picture No. 101

Treating the Navel: The second step in which the left foot is struck with the palms of the hand.

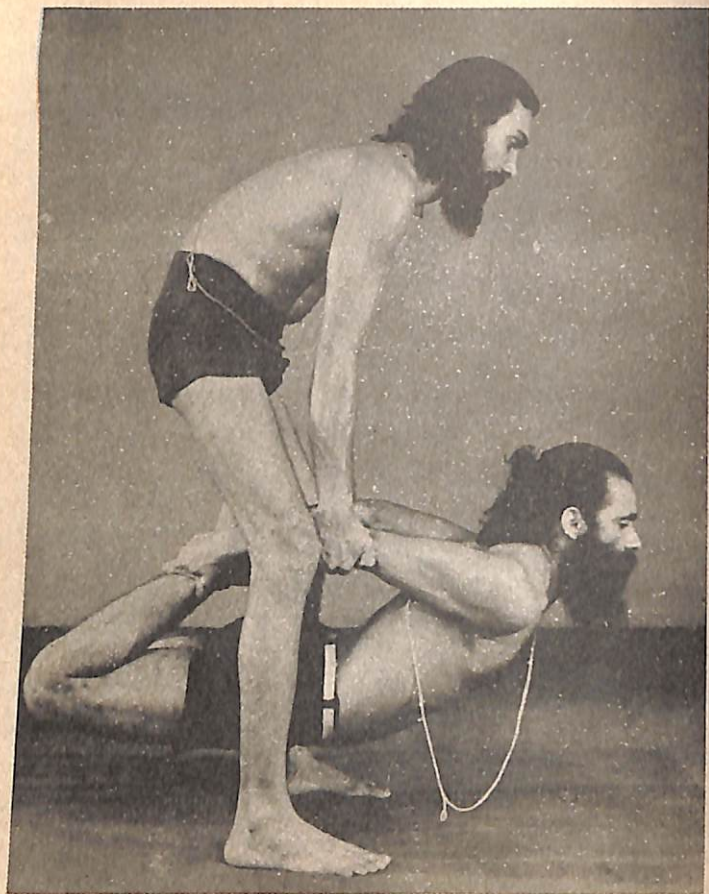
Navel Circle



Picture No. 102

Treating the Navel: The third step.

Navel Circle



Picture No. 103

Navel Circle

Treating the Navel : In this the patient does the Ustrāsana and is lifted off the floor.



Picture No. 104

Treating the Navel : While the patient is in Śavāsana, with arms folded, he is lifted up as shown:

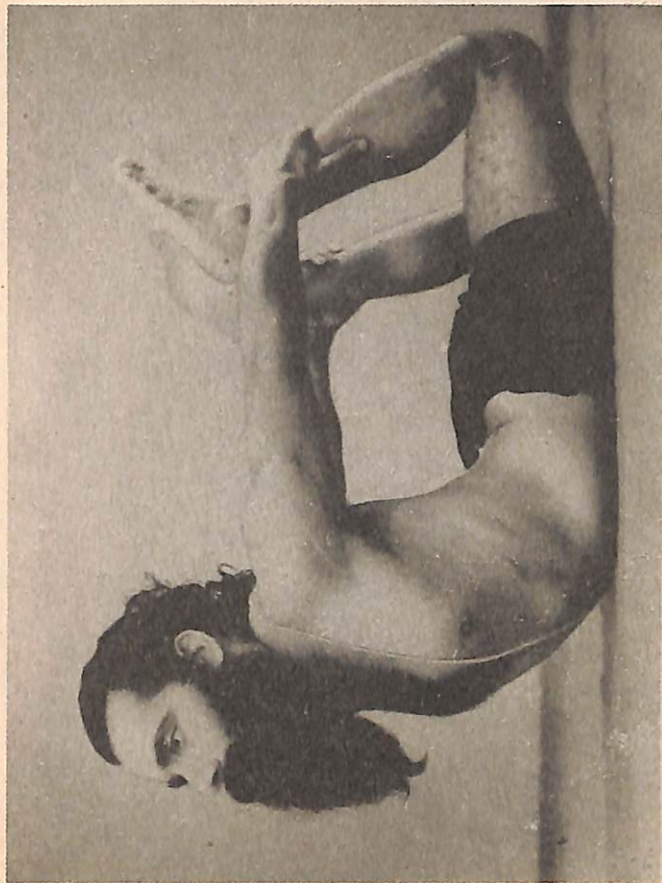
Navel Circle



Picture No. 105

Self Treatment of the Navel: First Step: The Uttanapādāsana.

Navel Circle



Picture No. 106

Self Treatment of the Navel: Second Step: The Uṣṭrāsana.

Navel Circle



Picture No. 107

Self Treatment of the Navel: Third Step: The Cakrasana.

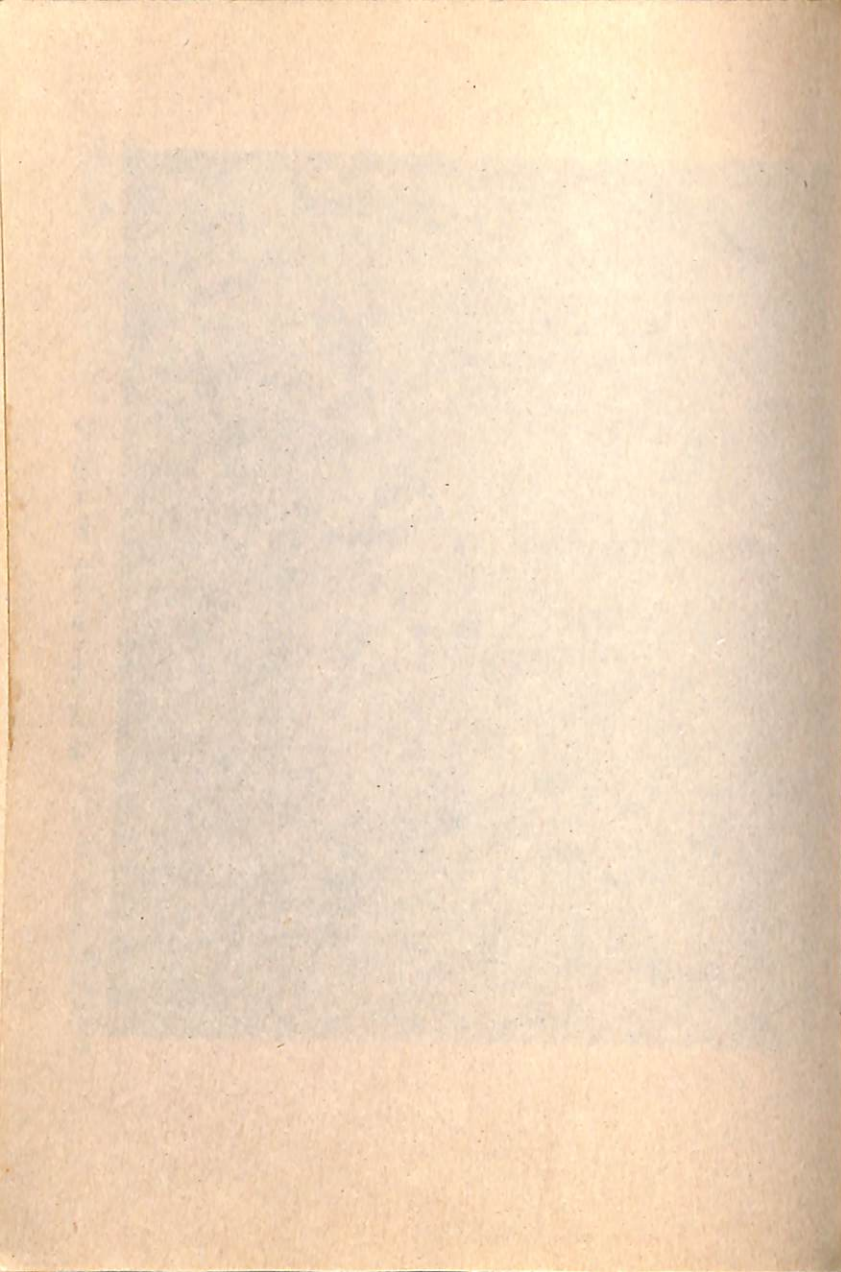
Navel Circle



Picture No. 108

Self Treatment of the Navel: The Matsyāsana.

Navel Circle



while the examiner should lift him up, standing astride the patient. (Picture No. 103)

If a patient's navel has got dislodged in a straight line upward, the patient should be lifted from the ground. (Picture No. 104)

This particular job must be done by an expert; there is a danger of the examiner himself getting his navel dislodged.

HOW TO GET THE NAVEL IN POSITION BY ONE'S SELF

In case the services of an expert are not available, it is possible for a patient to help himself. Let him first do the Uttānapādāsana (Picture No. 105); then Uṣṭrāsana (Picture No. 106); then Cakrāsana (Picture No. 107); then again Matsyāsana (Picture No. 108). But patients suffering from the results of a particularly disordered navel should first get their defect removed by some expert. The methods of rectifying the defects of a disordered navel are many and the processes described above are not exhaustive.

IRREGULARITIES RESULTING FROM A DISPLACED NAVEL

Persons with a dislodged navel will be found suffering from constipation, acidity, diseases of the heart, etc. If the navel has travelled far upward, the stools will be so hardened that even artificial laxatives will be ineffective and the body will be prey to a multitude of ailments. The Āyurveda says:

"Sarve rogā mal-āśrayāḥ"

"unclean bowels are the breeding ground of all diseases."

If the navel has travelled downward, the result will be loose motions, dyspepsia, colic pain, bad dreams etc.

If the navel has moved sideways, there will be acute pain. This pain is not assuaged by the administration of drugs or recourse to other palliatives. Once, however, the navel reverts to its original place, the beneficial results will be almost instantaneous.

In the female anatomy displacement of the navel breeds such diseases as leucorrhoea, monthly irregularities, unhealthy colour of the menstrual discharge and other disorders. Babies born to mothers in this state of health are short-lived and weak. There have even been cases of permanent barrenness.

PART IV

SAT-KARMA

AMALY FAR

PART IV

ṢAT-KARMA

(THE CLEANSING PROCESSES)

Yogic science gives as much importance to certain cleansing processes as it does to the exercises. Without regular cleaning out of the system, not much can be expected from the exercises. This chapter is devoted to a description of the cleansing methods.

The Yogaśāstra has waxed eloquent on the six cleansing practices. It says:

*“Dhautir-vastis-tathā netir
Naulikī trāṭakam tathā ।
Kapāla-bhātis-c-aitāni
Ṣaṭ-karmāṇi samācaret ॥”*

(Śloka 12—Gheraṇḍa-Saṃhitā, Part I)

“The body is cleansed with the help of the six following processes :—

(1) Dhauti, (2) Basti, (3) Neti, (4) Nauli, (5) Trāṭaka, and (6) Kāpalabhāti (Bhastrikā). They must be performed.”

The cleansing is to be done in the following order :

KUÑJALA OR GAJAKARAṆĪ

“Kuñjala” is derived from “Kuñjara” which means ‘elephant’. The exercise is also known as Gajakaraṇī. The

Bhaktisāgara Grantha says about this particular exercise :

*"Gaja-karma yāhī jāniye piye peṭa bhari nīra ।
pheri yukti son kāḍhiye roga na hoyā śarīra ॥"*

(Aṣṭāṅgayogavarṇana)

"What is known as Gajakarma and what makes the body immune to all diseases is filling the stomach with water and bringing it up effortlessly. Just as an elephant draws in water through his trunk, and brings it out through the trunk, thus keeping his body free from all ailments, so can man keep his body free from all sorts of maladies. We clean a pot with the help of water; we can also clean our stomach with the help of warm water."

Keep a jar of warm water by your side, after filtering it through a clean piece of cloth if necessary.

Posture: Sit in the posture of Kāgāsana (the Crow Posture), placing your hands on your knees. (Picture No. 109)

Exercise: Maintaining this position, start sipping the water. This should be continued till you can take no more, or till you feel like vomiting it out. (Picture No. 110)

Now get up with your feet together and bend forward, forming an angle of 90°. Place your left hand on your stomach, and with the index, the middle, and the third fingers of the right hand tickle the uvula. As soon as the water starts coming up, remove the fingers and do not use them so long as the water continues to flow out in a constant stream. Then use your fingers again. When no more water is forthcoming in spite of the movement of your fingers and you feel like vomiting without bringing up any more water, it means that there is no more water inside. Particular care should be taken to maintain the half-bent posture.

Do not purge yourself of the water in a standing posture as that would be harmful. (Picture No. 111)

When the water that comes up tastes sour or bitter, take another glass of water. The water to be taken should be luke-warm, neither very hot, nor very cold. After this process a bath should be taken only after two hours or more.

This process should be performed before dawn and after clearing the bowels.

This process clears the skin, removes pimples and boils, cures diseases of the teeth, sets right the function of the heart, cures diseases of the chest, cures constipation, biliousness, indigestion, cough, asthma, rickets, tonsilitis, night blindness etc. The list is not exhaustive. Expert guidance is advised in doing this. Those who have heart-ailments or high blood pressure should not do this without expert guidance. Others should do it continuously every day for 40 days and, thereafter, once a week or so.

NETI OR MĀTAṆGINI

The word neti occurs in the hymns of the sacred Vedas, but there it is indicative of a comprehension of limitation, falsehood and hypocrisy. The word employed in connection with the six cleansing duties is intended to convey the idea of a number of operations affecting the nose. We give only four such exercises: (1) Sūtra-neti (2) Jala-neti (3) Dugdha-neti and finally (4) Ghṛta-neti.

SŪTRA-NETI-NIRMĀṆA (HOW TO MAKE SŪTRA-NETI)

Take a bundle of good quality cotton thread (No. 40 fine) and collect sufficient strands to make a thickness of three-eighths

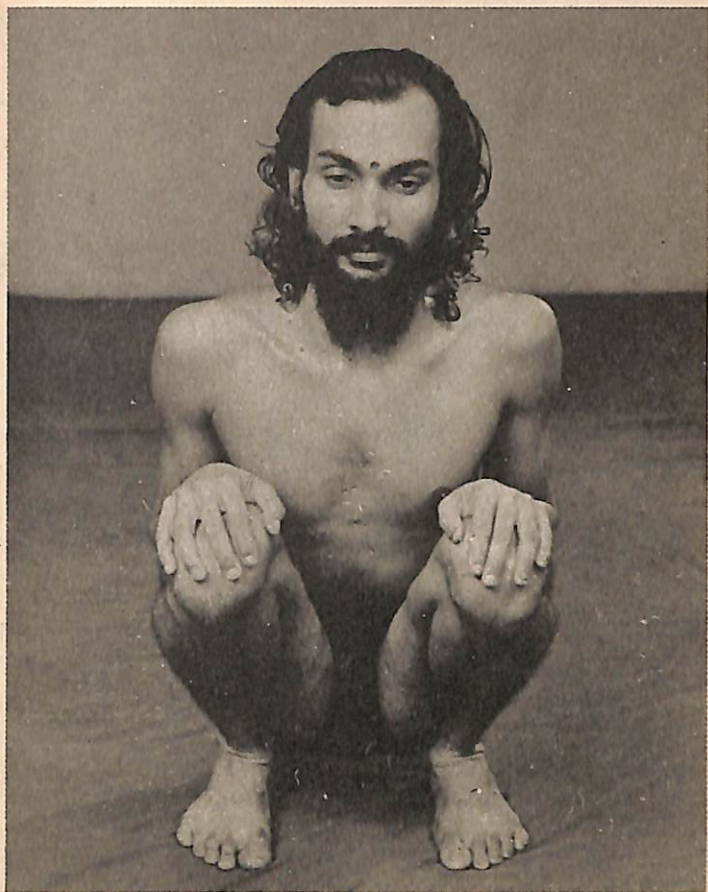
of an inch. The length of each strand should be eighteen to twenty inches.

Tie a knot half way down the collected strands with a fine thread. One-half of the strands will now be twisted into a cord, while the other will remain as it is.

The half which is to be twisted into a cord has now to be treated as follows :—

- (a) The last two or three inches should be scraped with a knife so that the thickness at the ends of the strands is about a quarter of the thickness lower down at the half way points.
- (b) Divide the "Cord" portion into three parts.
- (c) Wetting two of these with water, twist them into a cord all the way down to the half way point.
- (d) Wet the third part and twist it into the Cord already prepared.
- (e) Tie a fine thread at the end of the Cord to prevent it from becoming loose.
- (f) Soak the Cord in pure wax from a bee-hive after boiling the wax thoroughly. The untwisted strands are not to be soaked in wax. When it is removed from the wax, it will be stiff.
- (g) Before using the Cord it has to be soaked for a while in warm water to which a little salt is added.

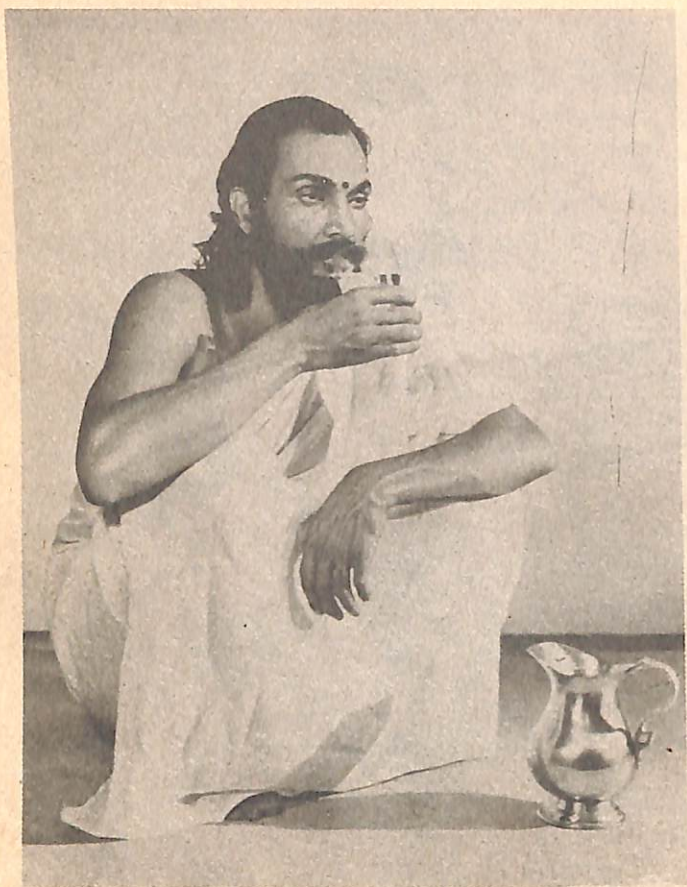
Two cords will be necessary for each exercise.



Picture No. 109

Kāgasana: For performing the Kuñjala process.

Ṣaṭ-karma



Picture No. 110

Kunjala: Drinking saline water.

Ṣaṭ-karma



Picture No. 111

Kuñjala: Bringing out the water.

Ṣat-karma



Picture No. 112

Sutra-Neti: With cords

Śat-karma

SŪTRA-NETI-KRIYĀ-VIDHI

Exercise: Sit in the Kāgāsana. (Picture No. 109). Push the Sūtra-neti into one of the nostrils, whichever is more active at the moment, using both hands to push it through. When the cord has come through to your throat, reach your index and middle fingers into your mouth, catch hold of the cord and draw it out through the mouth. Now take up the other cord and push it into the other nostril and draw out the end through the mouth. Hold the twisted end of the two ropes which have been drawn through the mouth with one hand, the other hand holding the untwisted strands hanging from the nostrils. Now pull these up and down half a dozen times and draw out the entire length by way of the mouth. (Picture No. 112)

The Bhaktisāgara Grantha (Aṣṭāṅga-yogavarṇana) has the following vivid description of the entire operation :

*“Mihin jū sūta mangāy kai, moṣi bātai dora
 Ūpara mauma ramāya kai, sādhai uṭhakara bhora
 Sādhai uṭhakara bhora deḍha bālista kī kijai
 Tāko sīdhī karai, hātha apane men lijai
 Nāsā randhra men mela kara khīñcai aṅguli doya
 Pheri bilovana kījiye netī kahiye soya
 Nāka kāna aru dānta ko roga na vyāpai koya
 Ujjyala hovai naina hī nita netī kari soya” ।*

“Twist a thick cord out of thin, fine thread; soak it in wax through and through. Get up early and use just twelve inches of this cord, thrust it up your nose, draw it down your throat, then out of the mouth after chewing it thoroughly. This done daily, you are free from all the diseases of the nose, the ears and the teeth, and your eyes will be sparkling bright.”.

An hour after this exercise pour a couple of drops of warm butter into each nostril. These nose-drops will be of special benefit if used before resting during the day or before retiring for the night. (Picture No. 113)

JALA-NETI-KRIYA-VIDHI

Take a jug with one pint capacity with a spout or nozzle which can be inserted in the nostrils with ease. Fill it with lukewarm water and add a teaspoon full of salt.

Posture: Squatting on the ground (Picture No. 109), hold the jug of water in the palm of your hand.

Exercise: Insert the spout in one nostril and bend your head in the direction of the other nostril. As soon as you have done this, water will begin to trickle through the lower nostril. After you have emptied a jarful of water through one nostril, do the same with the other. (Picture No. 114). Care should be taken to breathe through the mouth which, during the entire course of this operation, should be kept open, never using the nostrils for inhaling or exhaling. If you use the nostrils for this purpose, the water you are pouring in will get into the upper regions with considerable discomfort. After completing this exercise get up and bend forward at an angle of 90°. Breathe in and out sharply through the nose while moving your head right, left, up and down. This will help you eliminate whatever water remains. (Picture No. 115)

The Jala-neti should be followed by the Bhastrikā exercise which is described later on.

This exercise is excellent for cases of chronic headache, insomnia and drowsiness. The intellect is stimulated and the fall

of hair or premature greying are arrested. The exercise is particularly efficacious in curing forgetfulness. Diseases peculiar to the nose as also coughs are effectively cured. The eyes get more lustrous. Affections of the eye such as soreness, night-blindness, dimness of eye-sight, diseases of the ear, impaired hearing, discharge through the ear can all be cured. In short all the diseases of the different organs from the neck upward can be effectively treated with the help of this exercise.

Since the Sūtra-neti and the Jala-neti are parts of one exercise, the latter should be taken up just after the former. The benefits to be derived from the two exercises are largely identical. The Yogaśāstra has the following to say about them:

*“Kapāla-śodhanī c-aiva divya-dṛṣṭi-pradāyinī ।
Jatrūrdhva-jāta-rogaughān netir-āśu nihanti ca ॥”*

(Śloka No. 30—Haṭhayoga-Pradīpikā, Part II)

“The Neti exercise cleanses the brain cells, endows one with divine sight, and annihilates all diseases of the upper regions of the body”.

DUGDHA-NETI-KRIYA-VIDHI

In the Kāgāsana (Picture No. 109) pour freshly drawn cow's milk down one nostril by inserting the spout of the jug in it, just as you did in the Kuñjala Kriyā. The other nostril should be kept closed with the thumb and the head raised a little upward. This will result in the milk going down your throat. Take as much milk in this manner as you think you can easily digest. Before proceeding with this exercise, however, care should be taken to cleanse the nostrils by the Bhastrikā method after you have finished the Jala-neti. (Picture No. 116)

GHR̥TA-NETI-KRIYĀ-VIDHI

The Ghr̥ta-neti exercise is done in exactly the same way as the Dugdha-neti. Melted and slightly warm butter may be poured through both the nostrils in quantities that can be easily digested.

The benefits derived from these two exercises are similar to those of the thread and water exercises.

The practice of neti of various types is based on the rubbing of the naso-pharyngeal mucosa, as well as irrigating it by a variety of fluids. The Sūtra-neti depends primarily on the physico-chemical and mechanical effects of rubbing, whereby on the one hand the dried up secretions are scrubbed off and on the other, non-abrasive massaging is provided. The use of a slightly hypertonic saline, both in the Sūtra-neti as well as Jala-neti, have an additional effect of causing a mild irritation to the mucosa. This causes congestion and increased circulation in the mucous membrane and also augments the secretions of the glandular cells, whereby the openings of the glands are flushed. The aqueous solutions of salt also result in dissolving many accumulations, produced either as a result of retained secretions or deposits from the inhaled air. The cleansing effects of neti not only benefits the naso-pharynx, but also benefits the eyes and various sinuses (the air filled spaces in the facial bones). The tear duct opens at one end into the nose. The cleansing of the nasal passage would automatically result in improving the drainage of the secretions of the eyes, and thus contribute to their health. Similarly flushing out of the sinuses, where the circulation is improved on account of this hypertonic saline, must result in the better health of these areas.

Apart from the local direct effects of this irrigation by saline, it is likely that a simultaneous reflex increase of circulation may



Picture No. 113

Nose-drops: After the Sūtra-Neti.

Ṣaṭ-karma



Picture No. 114

Jala-Neti: Water poured through one nostril comes out through the other.

Ṣaṭ-karma



Picture No. 115

Breathing Exercise: After the Jala-Neti for getting rid of water from the nose.

Śaṭ karma



Picture No. 116

Dugdha-Neti: Pouring milk through the nostrils.

Śat-karma

also take place in the adjoining areas and thus be good for the well-being of the tissues in that region.

The milk and the butter employed in the Dugdha-neti and Ghṛta-neti, provide local lubrication and wholesome nutrition.

VASTRA-DHAUTI-KRIYĀ-VIDHI

“Catur-āṅgula-vistāraṁ hasta-pañca-daś-āyatam |

Gur-ūpadiṣṭa-mārgeṇa siktam vastram śanair-graset ||

Punaḥ praty āharec-caitad-uditam dhauti-karma tat ||”

(Śloka No. 24—Hāṭhayoga-Pradīpikā, Part II)

“Take eight yards of fine muslin between three and six inches wide. If this piece has been torn from a wider piece of cloth, draw out a couple of threads from both sides. Wash the cloth thoroughly with soap and water. Then boil it in water for five minutes. Rinse it thoroughly and dry it in a clean place. When completely dry, roll it like a bandage. This is called ‘dha-uti’. Put this roll in a bowlful of clean, boiling water.

Posture: Assuming the Kāgāsana (Picture No. 109), hold one end of the Dhauti in your index and middle fingers in such a way that the end rests on the tips of the fingers.

Exercise: With your mouth wide open, take one end of the roll (Dhauti) to the back of your throat, and draw out your fingers slowly in such a way that the cloth remains in position. By moving the tongue pull the cloth further in. This operation is like the process of eating. While you swallow each morsel of the cloth, your tongue should take up a fresh mouthful. (Picture No. 117) Take care that the cloth does not touch the roof of

your mouth and that it remains on the tongue. On the first day only half a yard of cloth should be swallowed. If during the operation you feel like vomiting, shut your mouth and exercise all the will-power at your command. In the course of a fortnight you will be able to swallow the entire length of eight yards.

Patients suffering from bile should soak their roll of cloth in warm milk instead of warm water. If there is a tendency to vomit during the process of swallowing up, a little honey may be applied to the cloth. About eight inches must remain out, hanging from the mouth so that it may be easy to pull it out.

After you have swallowed the cloth, stand up, place your hands on your knees and do the Nauli exercise, make the left portion of your stomach do the circle three and a half times, then the right portion the same number of times.

To draw out the cloth catch hold of the outer end of the cloth and pull it out till you feel some discomfort. At that stage reverse the operation and after swallowing two or three fresh mouthfuls, begin drawing it out again. This straightens the cloth and it will be easily drawn out.

In case the cloth does not come out, take as much water as you can. Then bending forward at the waist, draw out the cloth. But such cases are rare, and generally the swallowed cloth comes out easily. Thereafter resume your sitting posture and begin drawing out the cloth as before.

*"Plīhā-gulma-jvaram kuṣṭham kapha-pittam vinaśyati ।
Ārogyam bala-puṣṭiś-ca bhavet tasya dine dine ॥"*

(Śloka No. 42—Gheraṇḍa-Saṁhitā, Part I)

“With the help of this exercise man can get rid of such maladies as spleen, glandular enlargement in the stomach, fever, cough, bile and leprosy. He becomes strong and healthy.”

Bronchitis, asthma, tuberculosis, colic pain, constipation, and many other ailments have also been cured by this process.

As has been said :

*“Dhotī karma yāson kahain, paṭṭī solaha hātha
Koḍha aṭhāraha nā bhavaṇ karai ju nita parbhāta
Cauḍī aṅgula cāri ki mihī vastra kī hoyā
Jala men bheya nicoya kari nigala kaṇṭha son soya
Nigala kaṇṭha son soya sirā bāhara rahi jāvai
Pheri nikāsai tāhi, pitta kapha doṁ lāvai
Kāyā hovai suddha hī bhājai pitta kapha roga
Śukadeva kahai dhotī karama sādhai yogī loga i”*

(Aṣṭāṅgayogavarṇana: Bhakti sāgara Grantha)

“Take a piece of cloth eight yards long and three inches wide. Soak it in water, rinse it, then swallow it and draw out the entire length. Your cough and your bile both will come along with it. Your body will be cleansed. You will also get rid of eighteen kinds of leprosy. This is what the Yogis do, this is what is called the Dhauti Exercise.”

DANḌA-DHAUTI-KRIYĀ-VIDHI

Prepare a cord out of three strings of raw cotton twisted together, the entire length measuring about two and a half feet. Tie one of its ends in such a way as to leave a quarter inch uncorded.

Posture and Exercise: Take as much lukewarm water as you can. Then, half-doing the Kuñjala posture, thrust the rope

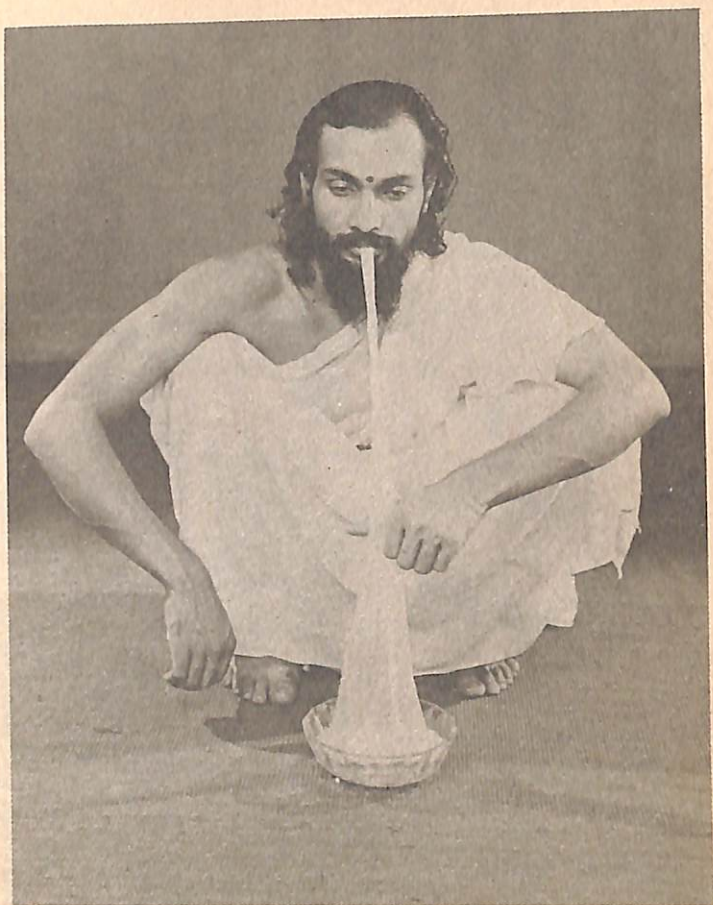
into your mouth, trying to send it down slightly away from the centre of the throat, swallowing as if you were eating it. This should be done very slowly. Before using, the rope must be thoroughly soaked in water. (Picture No. 118). If the operation results in the water oozing out repeatedly, pay no attention to it and continue to push in the rope. Constant practice will make it possible for you to swallow 2 feet of the rope. The remaining six inches should be kept hanging from the mouth. Now shake this rope. This will bring out the water in copious quantities. Start pulling out the rope at the same time as the water begins to ooze out of your mouth. The rope must in no case be pulled out, if there is no water left to be drawn out. The rope should be swallowed only when you have taken sufficient water.

This exercise gives the same benefit as the Kuñjala and Dhauti exercises. Those suffering from the effects of bile will derive more benefit from this exercise than from the Vastra Dhauti.

NAULI EXERCISE

Posture: Stand with your hands on your knees, your feet twelve inches apart.

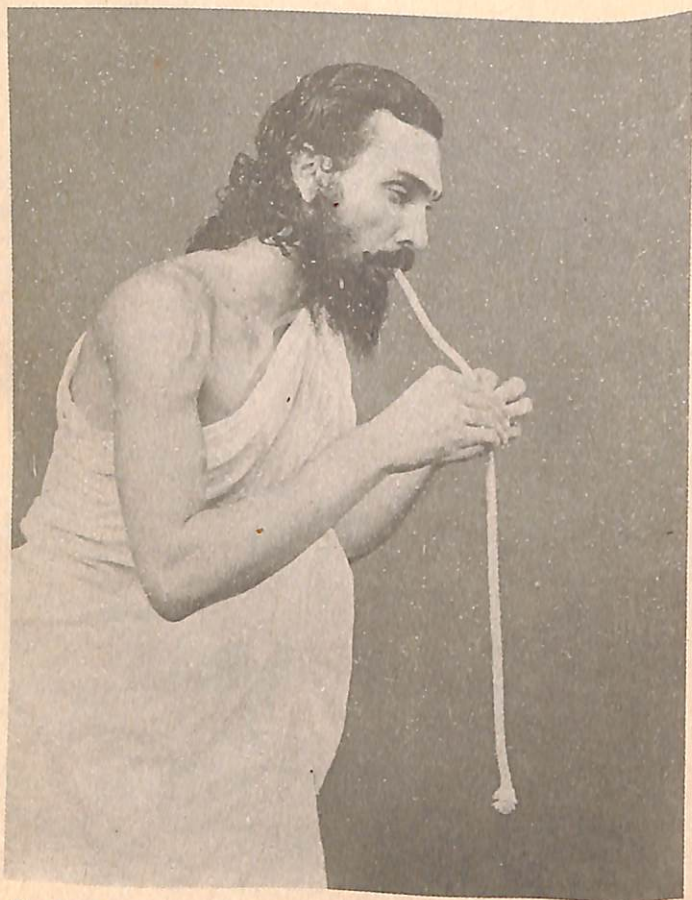
Exercise: After exhaling, completely draw in your stomach. Pressing down with your arms, draw up the abdominal muscles, at the same time forcing the rectus abdominis (Nala) to stand out in isolation. (Picture No. 119) Thereafter exhale slowly. Repeated attempts will at last be crowned with success and the rectus abdomini will stand out. While doing this exercise, you should look at the abdomen to see how far you have succeeded in your attempt. Failure at the initial stages should not discourage you. After ten or twelve days' practice you will at last be



Picture No. 117

Vastra-Dhauti: Swallowing the cloth.

Ṣaṭ-karma



Picture No. 118

Danda-Dhauti: Swallowing the cord.

Śirṣāsana

able to control the rectus abdominis. Those who do this particular exercise should take gruel or rice pudding before they do it.

VĀMA-DAKṢIṆA-NAULI (LEFT NAULI AND RIGHT NAULI)

Once you are successful in getting your rectus abdominis to stand out, you have only to lean on the left and it will move to the left or on the right and it will move in that direction. It will then be easy to revolve it and make it describe a circle. Once you are able to do this, make the rectus abdominis describe three and a half circles to the left, then an equal number to the right. This completes this exercise. (Pictures Nos. 120-21). It has been said :

*“Amand-āvarta-vegana tundaṁ savy-āpasavyataḥ ।
Natāmso bhrāmayed-eṣā nauliḥ siddhaiḥ pracakṣyate ॥”*

(Śloka No. 33—Haṭhayoga-Pradīpikā, Part II)

“Let the Yogi lower the shoulder and move the rectus abdominis rapidly in a circular motion”

The Yogaśāstra says :

*“Mand-āgni-sandīpaṇa-pācan-ādi sandhāpik-ānandakarī
sad-aiva ।
Aśeṣa-doṣ-āmaya-śoṣaṇī ca haṭha-kriyā-maulir-iyam ca
nauliḥ ॥”*

(Śloka No. 34 : Ibid.)

Nauli is an excellent example of developing control over those muscles which we hardly use individually and about whose separate identity the majority of people are not even aware. The rectus abdominis which form the front linear wall of the abdomi-

nal cavity, is used with other muscles like the transversus abdominis etc. The exercise of contracting the recti individually and independently really depends on a wilful dissociation of their functions from the other adjoining groups of muscles. Once trained in the method of individual motivation of these muscle masses of either side, great control can be acquired on the pressure dynamics of the abdomen. The rotation of the recti results in improving the mobility of the various viscerae and in increasing the circulation. The nerve plexuses and their fine terminals are all activated as well. This would result in the development of a better co-ordination between these autonomic functions. However, of even greater importance is the capacity to produce negative pressure in the abdomen. This on the one hand sucks up more blood in the abdomen and on the other allows greater control on the rates at which various substances can be ejected out of the abdomino-pelvic hollow viscera, *e.g.* the evacuation of faeces, urine, and other genito-urinary secretions.

Last but not the least, the Nauli action provides a kind of massage of all the abdominal viscerae.

VASTI

The Vasti exercise should be done on a height or on a river bank or in a large sized tub filled with pure water.

Take a bamboo reed six inches long of which the diameter is the size of the little finger. Smooth the surface by polishing, and one end should be rubbed on a stone to remove the rough surface. Rub butter on the smooth end. Squat on the ground (Picture No. 109) and insert your middle finger in the anus after dipping the finger in butter. Try to remove all the faeces and then give the anus a thorough wash.

Posture: Assuming the Utkāṣana (Picture No. 122), place your two elbows on the two corresponding knees, the fingers of your two hands entwined. This Āsana should be done in water reaching upto your navel. Now insert the reed into the rectum. This in itself will result in the water going up the reed, and the process will continue till you relax your hold on it. Therefore when you feel that you have taken in sufficient water, close the hole of the reed with your finger. Take it out slowly and stand up. Move your rectus abdominis circle-wise repeatedly as in the Nauli exercise. This will result in the stools mixing up with the water that is in your abdomen. Now place your hands on the knees again and let the water come out of the rectum. Your bowels will now be thoroughly cleaned. This exercise should be repeated four to five times. During the fifth operation only clear water will emerge.

Now assume the peacock pose and bring out, along with the water, the stools and the wind as well. (Picture No. 123) In the Vasti exercise, the peacock pose (Mayūrāsana) is essential. As has been said:

“Nīra gudā son khaiñci kari thāmaiñ udara majhāra

Kachuka ḍola asa baitḥa kari phir de tāhi nikārā ।

Yahī ju bastī karma hai guru bin pāvai nāhi

Liṅga gudā ke roga jo garmī ke nasi jāhi ॥”

(Aṣṭāṅgayogavarṇana : Bhaktisāgara Grantha)

“Draw up water through the rectum, hold it there a while; then after moving this way and that eject it completely. This is the Vasti exercise which cannot be mastered without a competent guide. The exercise cures all the diseases relating to the rectum and urethra.”

The same idea is expressed in the following Sanskrit couplet:

*“Nābhi-daghna-jale pāyau nyasta-nāl-otkaṭāsanaḥ ।
Ādhār-ākuñcanaṁ kuryāt kṣālanāṁ vasti-karma tat ॥”*

(Śloka No. 26—Haṭhayoga-Pradīpikā, Part II)

*“Gulma-plih-odaraṁ c-āpi vāta-pitta-kaph-odbhavāḥ ।
Vasti-karma-prabhāveṇa kṣīyante sakal-āmayāḥ ॥
Dhātv-indriy-āntaḥ-karaṇa-prasādaṁ*

dadhyāc-ca kāntiṁ dahana-pradīptim ॥

Aśeṣa-doṣ-opacyaṁ nihanyād-

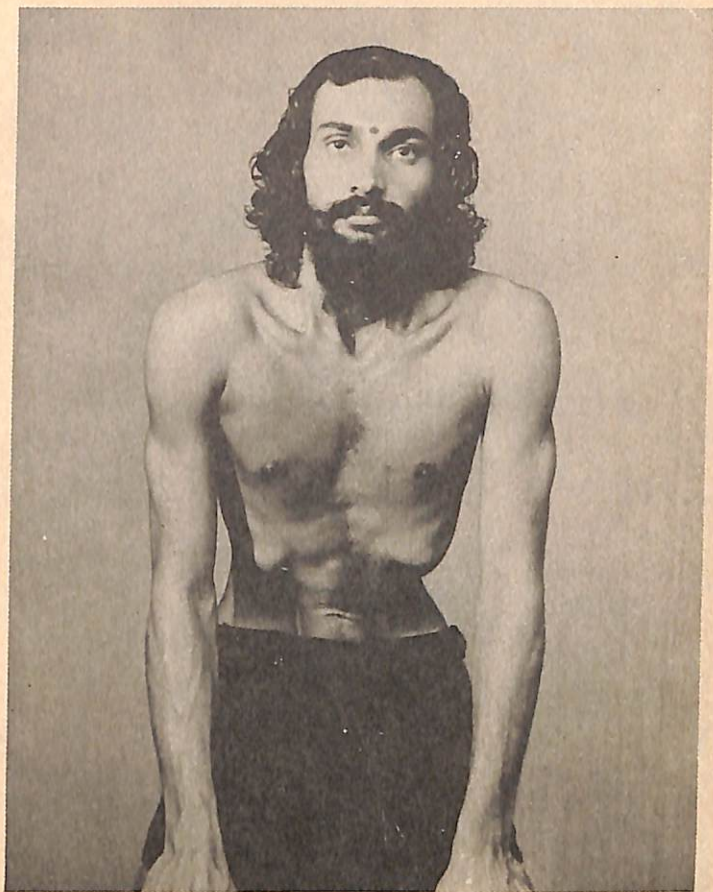
abhyasyamānaṁ jala-vasti-karma ” ॥

(Śloka Nos. 27 & 28: *Ibid.*)

“This exercise completely eradicates such maladies as abnormal growth in the abdomen, spleen, liver, the diseases of the eyes, the twenty-five kinds of urethral irregularities, dyspepsia, constipation, piles, fistula, pimples, boils, acidity, irregularities of the bowels, etc.”

The practice of Vasti has all the effects of the colonic douching without having recourse to the use of irritants such as soap. Although, to start with, you are expected to make use of a reed as a channel for drawing in water, it is possible by prolonged practice to do this exercise even without this mechanical aid. This is a good illustration of how voluntary control on an involuntary organ can be acquired.

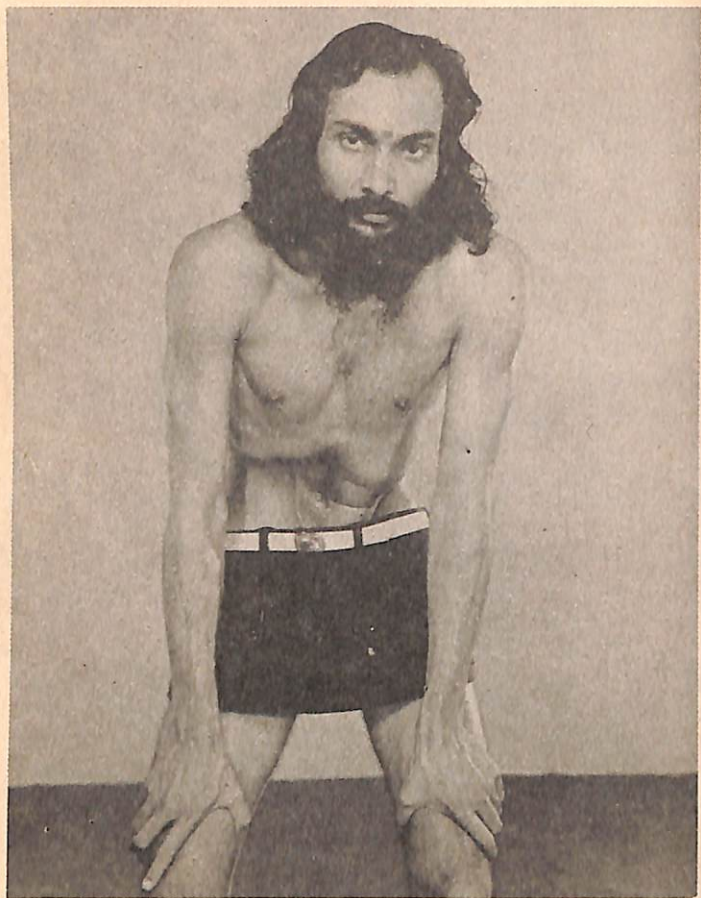
Besides douching, the exercise also tones up the lower segment of the gut which is quite helpful in restoring its sensitivity and responsiveness. One of the most frequent causes of constipation is the reduction in the sensitivity of this region, so that it fails to respond to the stimulus of distension.



Picture No. 119

Madhya-Nauli: The recti-abdominis stand out in the middle of the abdomen.

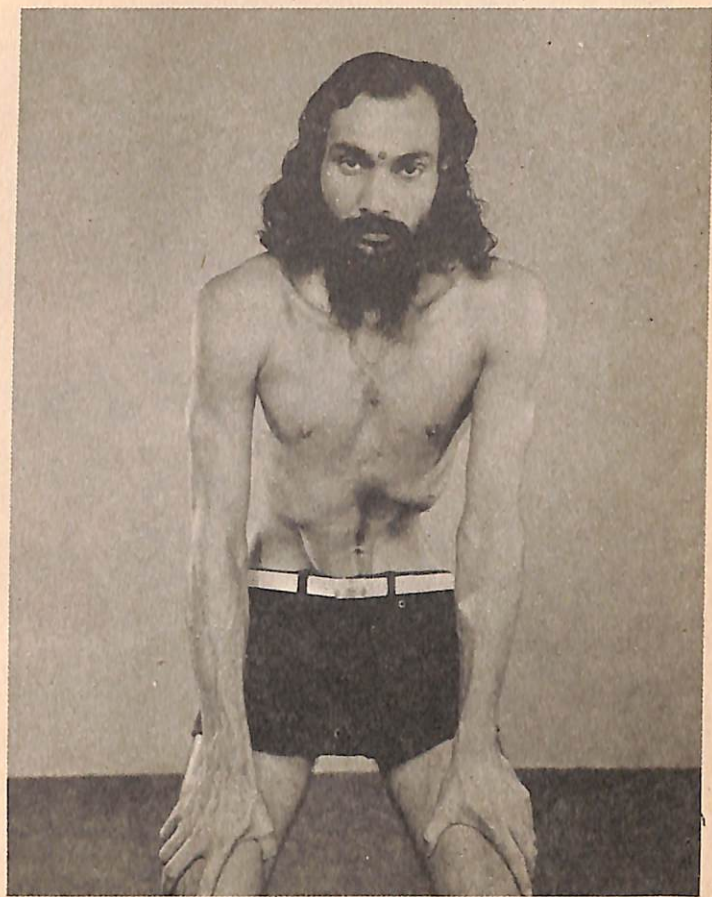
Ṣaṭ-karma



Picture No. 120

Vāma-Nauli: Rolling the recti to the left.

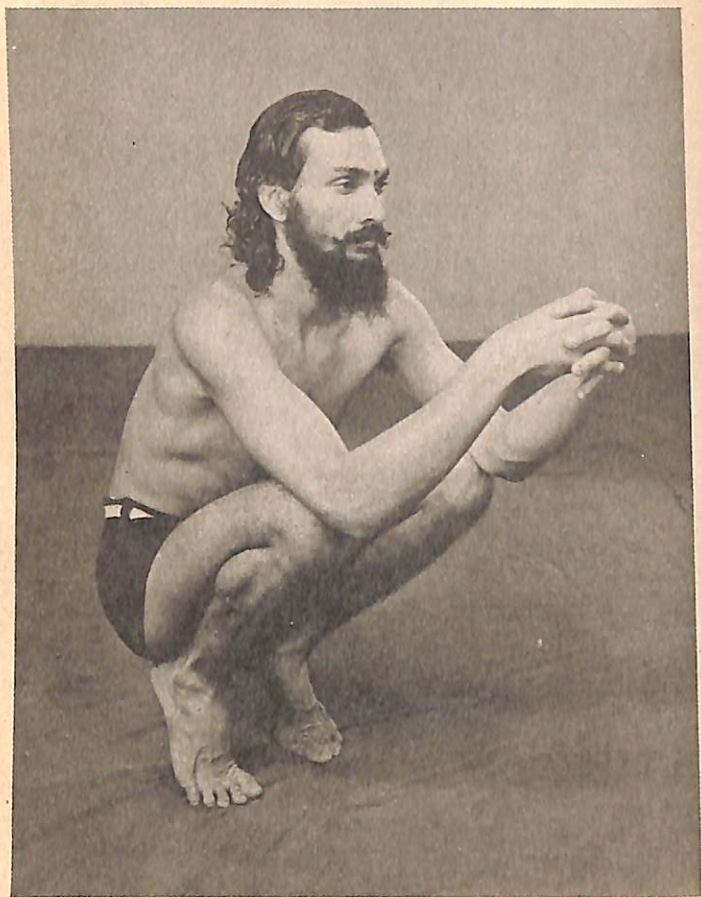
Ṣaṭ-karma



Picture No. 121

Dakṣiṇa-Nauli: Rolling the recti to the right.

Ṣaṭ-karma



Picture No. 122

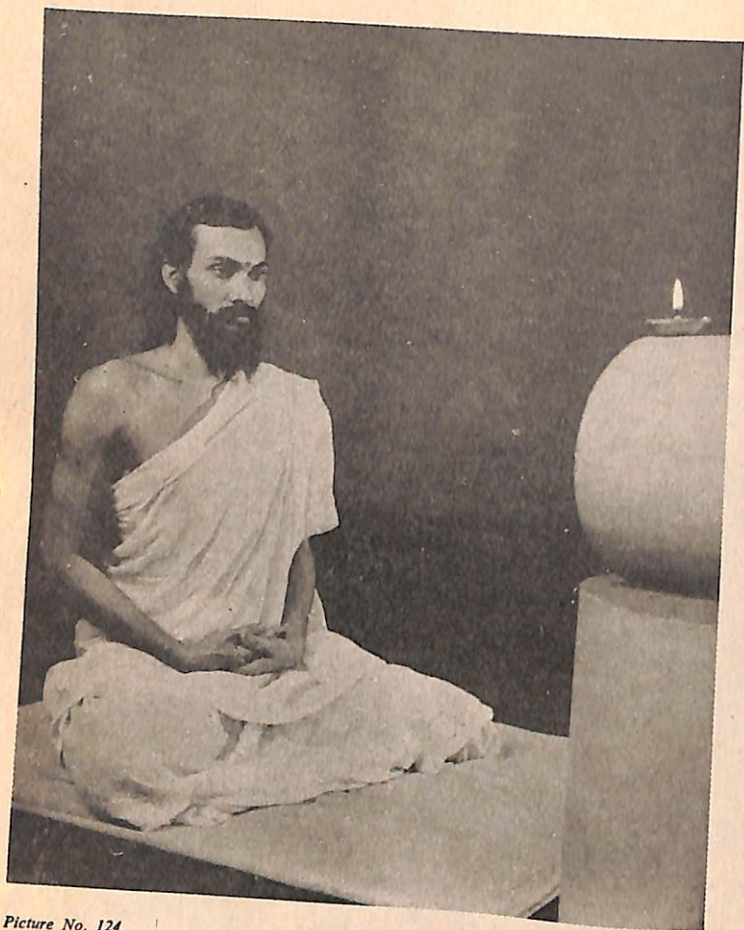
Vastl: The Utkaṣāsana—the first step in the process.

Ṣaṣ-karma

Vasti: The Mayūrāsana after the Vasti.

Picture No. 123





Picture No. 124

Trātaka: Gazing at a candle without blinking.

Ṣaṭ-karma

TRĀTAKA (PURIFICATION OF THE EYE)

This exercise is done in several ways and the benefits are just as many. The Yogaśāstra describes as Trāṭaka any exercise that would require one to fix one's gaze on any given object. This exercise can be done either by painting in black or green a circle of the size of a four-anna, or one rupee coin (approximately $\frac{1}{2}$ inch or $1\frac{1}{2}$ inches in diameter) on a piece of paper measuring 1 sq. ft., or by lighting an earthen lamp, using butter as oil: whichever you use is placed at eye level.

Posture: Assuming the Siddhāsana or Padmāsana pose in a dark room, place the painted sign or the lighted earthen lamp at a distance of $1\frac{1}{2}$ yards (Picture No. 124).

Exercise: With both eyes wide open, keep staring at the painted dot or the lighted earthen lamp till the tears begin to flow, and as soon as they do so close your eyes. Repeat this exercise. When you are able to fix your gaze for 10 or 15 minutes without blinking, you will find that the spot you look at is surrounded by many minor lights. But the gaze must not be deflected from the central spot. When at last you see nothing except light in the direction in which you look, you will have succeeded. Complete mastery will come only when you feel the glow of the light illuminate your own being. This, however, can be thoroughly understood only with the help of a qualified teacher.

The mastery of the Trāṭaka technique is called the Śāmbhavi Mudrā. The Upaniṣads say :—

“Nirīkṣen-niṣcala-dṛṣā sūkṣma-lakṣyaṁ samāhitaḥ ।
Aśru-sampāta-paryantam-ācāryais-trāṭakaṁ smṛtam ॥”

(Śloka No. 31—Haṭhayoga-Pradīpikā, Part II)

"The trainee should continue to stare with a fixed gaze at the spot till the tears appear. This is called Trāṭaka exercise by teachers like Matsyendra."

The exercise removes all defects of the eyesight, and it is of particular benefit in developing spiritual powers in as much as it helps to concentrate the mental faculties. As has been said :—

*"Antarlakṣya-vilīna-citta-pavano yogī sadā vartate |
 Drṣṭyā niścala-tārayā bahir-adhaḥ pāśyan-napaśyannapi ||
 Mudr-eyam khalu śāmbhavī bhavati sā labdhā
 prasādad-guroḥ |
 Śūny-āsunya-vilakṣaṇam sphurati tat tattvaṁ param
 śāmbhavam ||"*

(Śloka No. 37—Haṭhayoga-Pradīpikā, Part IV)

"When both the life force as well as the mind get absorbed in the Yogī sitting in a state of Trāṭaka, concentrating his unwavering gaze on the spot illumined like a star, that state is called the superb 'Śāmbhavī' state. This state can only be achieved through the good grace of the teacher and through divine indulgence. While in this state, the voidless void generates wonderful and sublime 'Śivatatva'. This state annihilates all woes, Lord Śiva, the knower of all Tantras, has kept it secret. It emancipates, it absorbs. Its votary, while fixing his unblinking gaze externally on the illumined spot, is in communion with his inner self."

BHAŚTRIKĀ (KAPĀLABHĀTĪ)

Posture: Assuming the Padmāsana pose, close the left nostril with the middle and third fingers of your right hand, and the other nostril with the thumb.

Exercise: Removing your thumb from the right nostril, keeping the left nostril closed by your middle and third fingers, breathe out forcefully and then breathe in through the right nostril. Now close this nostril with your thumb and breathe out through the left nostril. Breathe in through the left and closing it breathe out through the right. The breathing in and out must be of the "bellows" type. Repeat this exercise rapidly several times. While doing this exercise, your abdomen should distend and contract. 25 times to begin with. (Picture No. 125)

The Yogaśāstra says:

"Bhastrā-val-lohakārasya reca-purau sasambhramau ।

Kapālabhātir-vikhyātā kapha-doṣa-viśoṣiṇī ॥"

(Śloka No. 35—Haṭhayoga-Pradīpikā, Part II)

"Blowing out and inhaling forcefully like the bellows of an iron-monger is Kapālabhāti. This dries up catarrh which is of twenty varieties according to the indigenous medical therapy."

This exercise must follow the Jala-neti so as to eliminate whatever water has been left in the nose.

Bhastrikā is essentially a system of vigorous respiration and thus combines the advantages of increased oxygen intake as well as aeration and drying of the respiratory passages. In Bhastrikā there is no emphasis on Kumbhaka or the holding of the breath. It has actually been demonstrated in some of the physiological studies for the study of the effects of the various types of respiratory exercises on oxygen consumption, that there are appreciable differences in their results. Bhastrikā was shown to cause an increase in the oxygen consumption to the extent of 18.5%. The vitalising influence of this technique of breathing is quite evident.

There are many exercises falling under the category of cleansing processes. They had so far been kept hidden by the Yogīs. Some of these are described below:

*“Gaja-karaṇī aru dhaunṅkanī bāghī śaṅkha-pakhāla ।
Cāra karma ye aura heṅ inhīn chahon ke nāla ॥”*

(Aṣṭāṅgoyogavarṇana—Bhaktisāgara Grantha)

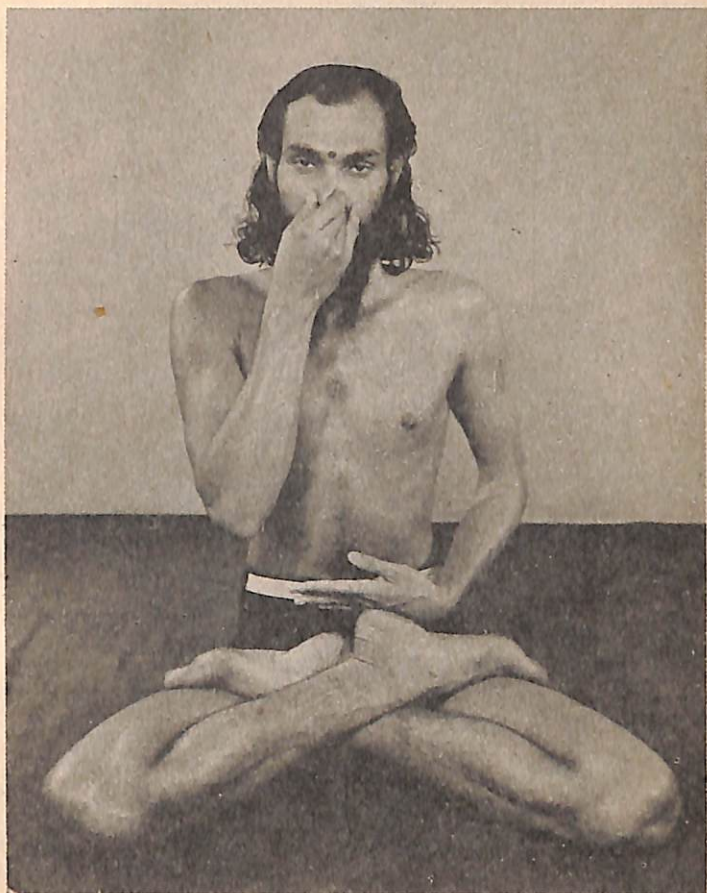
“Along with the six duties there are four others: Gajakaraṇī, Dhaunkanī, Bāghī and Śaṅkha-pakhāla.”

Our books have only a brief description of these exercises. Mastery of the details is only possible through the good offices of a teacher, but I shall try to describe them as simply as possible. They have so far benefitted thousands of men and women, the aged, and the infirm. The exercises are of incomparable value both from the point of view of their spiritual effects as well as their contribution to physical well being.

BĀGHĪ (THE TIGER EXERCISE)

You will need warm water sufficient for three or four repetitions of the Kuñjala exercise.

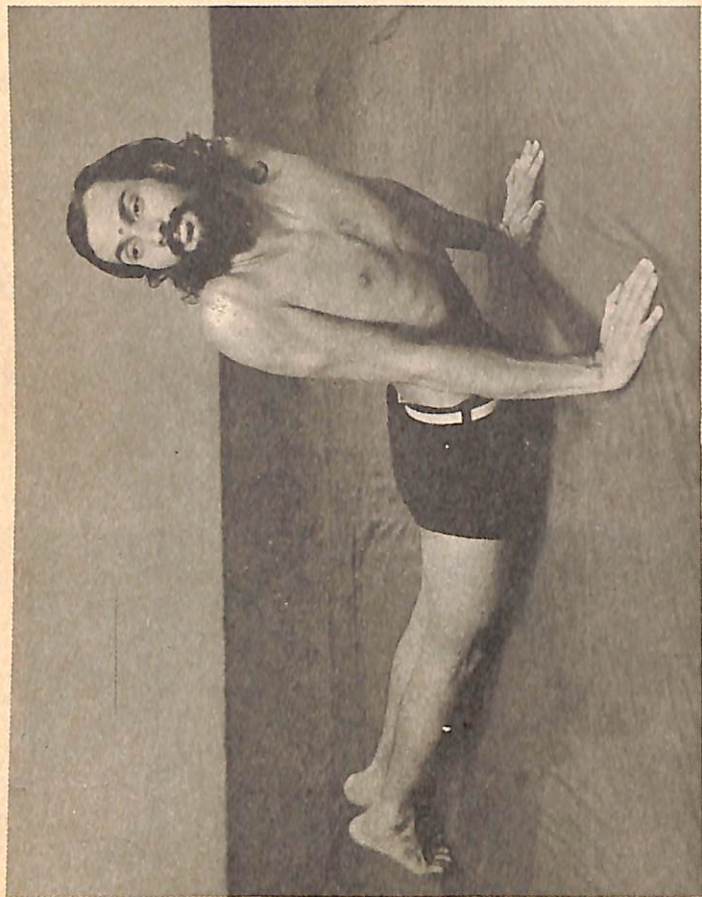
Posture and Exercise: This exercise is done within three hours and not later than four hours after taking food. Assume the Kāgāsana (Picture No. 109) and take as much water as you can. Then stand up, bend forward, insert your fingers in the throat as you do for the Kuñjala exercise, and vomit out the entire quantity of water you have just taken, as also the food. When you find that the food you are bringing up is thick, take more water, shake up your stomach and vomit out both the water as well as the remaining food by following the same procedure. Repeat it



Picture No. 125

Ṣaṭ-karma

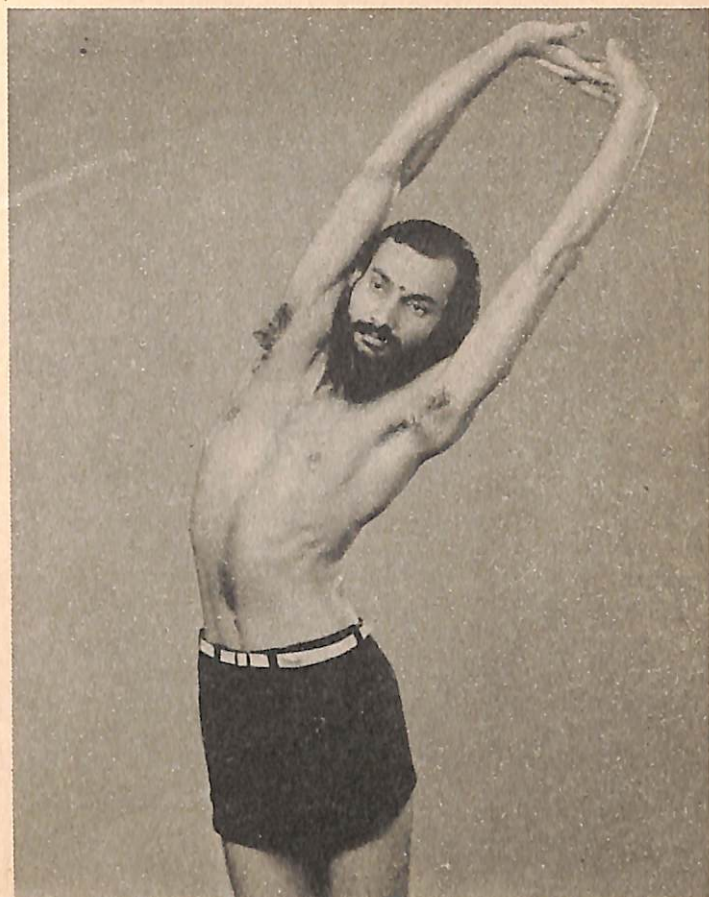
Bhastrikā or Kapāla-Bhāti : Breathing in or out with each nostril in turn.



Picture No. 126

Śaṅkhaśrīṅgana : Sarpaśana—the first exercise

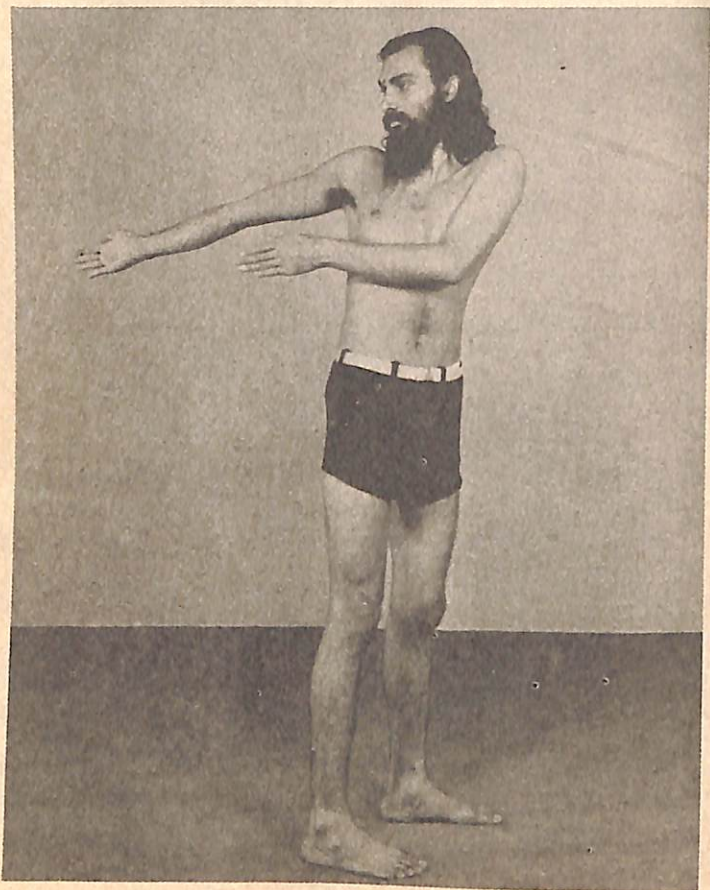
Śaṅkha



Picture No. 127

Śaṅkha-prakṣāṇa : Urdhwa-hastottānāsana : Turning right and left—second exercise

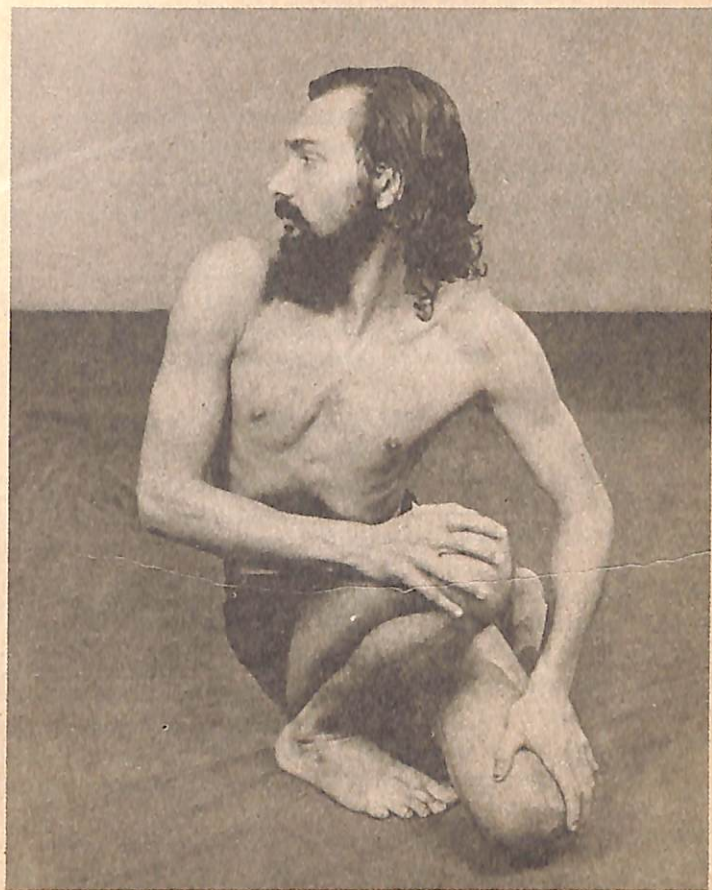
Ṣaṭ-karma



Picture No. 128

Śāṅkhaśāstra: Kati-Chakrāsana—the third exercise.

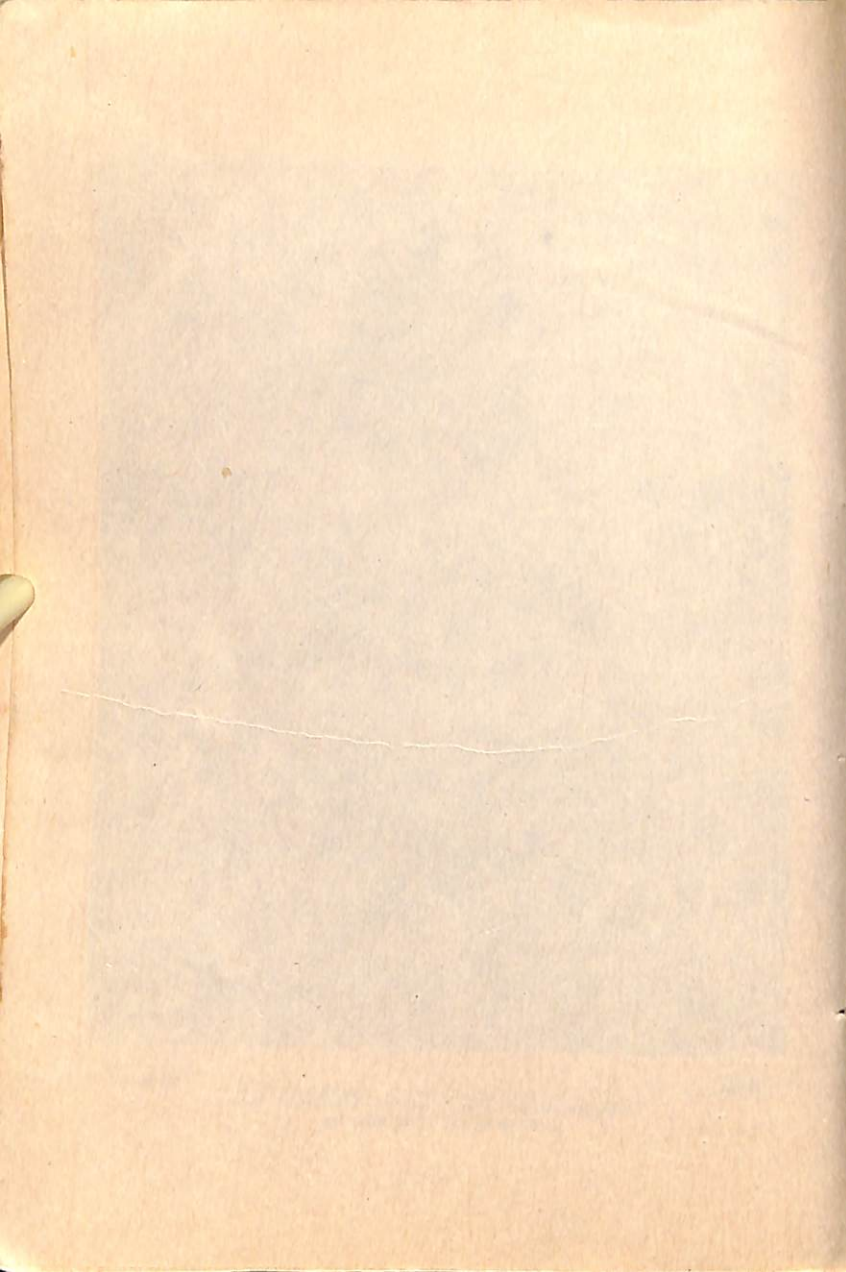
Śaṅkarma



Picture No. 129

Śaṅkhaṇḍaprakṣāṇa: Udarākarṣāsana—lowering the knee
to touch the calf of the other leg.

Śaṭ-karma



twice or thrice, the exercise results in a thorough purging of the bowels. Stop when you find that the water you are vomiting out is quite clear.

Just after this exercise take half a pound of whole rice cooked in milk. It is necessary to do this as otherwise the stomach will feel dried up, and this will have harmful after-effects. Delay in taking the rice pudding after the exercise is also harmful.

This exercise should be begun only after the pudding is ready. Nothing else should be taken along with the pudding which should not exceed half a pound. A regular meal may be taken three hours after you have taken the pudding.

Care should be taken to see that this exercise, is taken only three hours after and within four hours of taking food. This period should in no case be exceeded. The day it is intended to do this exercise, only gruel and rice should be taken. This exercise should not be done daily. It may be done every alternate day.

This exercise has been named the tiger exercise, because the tiger vomits out the excess of blood and flesh consumed by him and this makes him the mightiest of all beasts. The exercise results in a small waist and a broad chest. The body becomes extra strong like the body of a tiger. There is a new surge of life coursing through the body. The exercise is of special benefit to the obese who can reduce easily with its help.

The nerves and arteries extract all the life-giving juice within three hours of taking food and the intestines have to exert themselves extra hard to digest that which remains. This exercise spares the intestines this trouble while the body gets all the strength food can give it. The greatest advantage of this exercise is that

as the result of the purging of waste matter all dyspeptic conditions are cured.

SAṆKHA-PRAKSĀLANA OR VĀRISĀRA (PURIFICATION OF THE CONCH)

Passage through the intestines is as tortuous as through a conch. If, with the help of certain exercises, water can be made to pass through the intestines, it would clean them of all impurities.

The water to be used for this exercise should be a few degrees warmer than for the Kuñjala exercise. Put enough salt into it to make it quite alkaline.

Posture: Assume the Kāgāsana (Picture No. 109) and take a couple of glasses of the saline water.

Exercise: Immediately after taking the water, repeat the serpent-pose four times to the right and as many times to the left. (Picture No. 126). Directly after this do the Ūrdhva-Hastottānāsana, the pose with the raised arms, four times to the right and four times to the left (Picture No. 127). Immediately after this, do the Kaṭicakrāsana. (Picture No. 128). This is to be followed by the Udarakarṣāsana (the contracted abdomen) four times to the right, and four times to the left. (Picture No. 129). Now take a fresh glass of water, repeat all the four exercises, one by one. The quantity of water to be consumed before the need to pass it through a stool varies from individual to individual. Some need two glasses, others four, still others eight. As soon as there is a sensation to pass a stool, it should be done, care being taken to do so in the pose in Picture No. 129. This will ensure passage first of solid stools, then of semi-solid stools, and finally of yellowish water. After this take a fresh glass of water and

repeat the four exercises in rapid succession. This time only liquid will be ejected by the bowels. Still another glass of water has to be taken and the four exercises repeated. This time the water should be crystal clear. So long as you do not obtain this result, continue to take fresh quantities of water and to repeat the exercises. When you are satisfied that the water is clear, take two or three glasses of ordinary lukewarm water with no salt in it. Now perform the Kuñjala exercise; otherwise you will continue to have discharge of water from the rectum for a long time. After doing this set of exercises, only warm water should be used in taking a bath, never cold water, and the body must be clothed before leaving the bathroom. All these precautions are necessary to avoid exposing the body to cold air. Better still, avoid taking a bath. Meals should be taken within an hour of finishing with the exercises. Your menu should be simple; rice and lentils cooked together, or wheat or barley gruel. Pepper, vinegar and sour things are not to be taken. One to two ounces of butter should be taken along with your meal. Butter must not be used in cooking and, while eating, drink some water. If, however, you feel very thirsty, water may be taken shortly after the meal. The evening meal can be as usual.

It is important to bear in mind that it is injurious to keep the stomach empty for long after these exercises are over. Food must be taken within an hour. Milk and curd must not be taken within twenty-four hours of these exercises. These are set rules, to be ignored only at the risk of positive injury to one's entire system.

The Yogaśāstra says about these exercises:—

*Vāri-sāraṃ paraṃ gopyaṃ deha-nirmala-kāraṇam ।
Sādhayet-taṃ prayatnena deva-dehaṃ prapadyate."*

(Śloka No. 18—Gheraṇḍa-Saṃhitā, Part I)

"The Vārīsāra purifies the body which becomes godlike through constant practice."

The practice cures chronic headaches; diseases of the eye, the nose, the teeth, the heart, the abdomen, the rectum etc., are all cured. The nerves from the digestive system, the bowels, and the rectum get cleaned. Appendicitis, damaged intestines, inflammation of digestive tract etc. can be cured. Menstrual irregularities in women as well as diseases connected with the organs of reproduction are cured. Barrenness also can be tackled with the help of these exercises. The exercises also treat the twenty-five kinds of urethral infections and affections. The list is by no means exhaustive. Healthy persons should do this exercise once in a fortnight. This will keep the body immune to all kinds of diseases and will make it glow with health.

The physiological basis of this exercise is a thorough cleansing and irrigation of the whole of the digestive tract. The concentration of salt in the water to a higher degree than what is found in the blood, seems to be instrumental in producing the results. The hypertonic saline causes irritation of the mucosa of the digestive tract and also stimulates peristalsis (that is the rhythmic contraction of the digestive tube whereby the food is pushed further down). Both of these in conjunction with appropriate postures, result in the rapid elimination of the intestinal contents along with the saline water. Those suffering from diabetes can benefit from this exercise.

VĀYU-RĀÑJANA (PURIFICATION OF THE ATMOSPHERE)

Man's physical body is only the outer shell for his essential being which cannot be comprehended by the senses; it can only

be experienced through spiritual means. But the physical frame can be an instrument for the service of mankind.

The whole Universe, reflecting the glory of the Creator, is like a huge palace in which the planets, continents and countries are like its various chambers. All animate and inanimate things in it are related to us. All lands are our lands. It should be our firm resolve to free ourselves from parochial prejudices or narrow loyalties and to dedicate our life to the cause of universal happiness.

We have taken a vow to make our minds, our thoughts and our actions pure; to work with others to promote right thinking. Even when offended, we must never offend others and show no antagonism to those who wrong us.

We must dedicate ourselves to the service of those in distress and treat them as we would ourselves be treated.

We must set aside envy of those who progress further than us. On the contrary, we should help in their advancement. We should regard the advancement of others as our own success.

The most admirable are those, who having given up all sensuous pursuits are capable of selfless service to mankind.

The next in order of merit are those, who, while leading an ideal family life, serve others generously and happily.

Our feelings for all mankind should be tolerant and affectionate as those of a mother.

Most of us speak without thinking. We should give up this practice entirely and speak only such words as are truthful, soothing and helpful.

Let all our actions be permeated and inspired with these sublime thoughts.

BHĀVA ŚUDDHI (PURE THOUGHTS)

*Vṛtti hovai brahmākāra,
Hṛdaya hovai nirvikāra ।
Mana main hovai sad-vicāra,
Indriya se hitakara vyavahāra ।
Jīvan ke phal hain ye cāra,
Kārtikeya inase kar pyāra ।*

“Let the mind have cosmic perspectives; let the heart be devoid of evil; let thoughts be pure and the body active in good deeds. These are the four ideals of life which Kārtikeya wants every one to love and follow.”

I N D E X

(Abbreviations)

[(d)=Disease; (e)=Exercise; (k)=Śaṭ-karma-Kriyās; (m)=Medical Terms; (Wk)=Work; (y)=Yogic Terms. See respective glossaries for explanation of Medical and Yogic terms]

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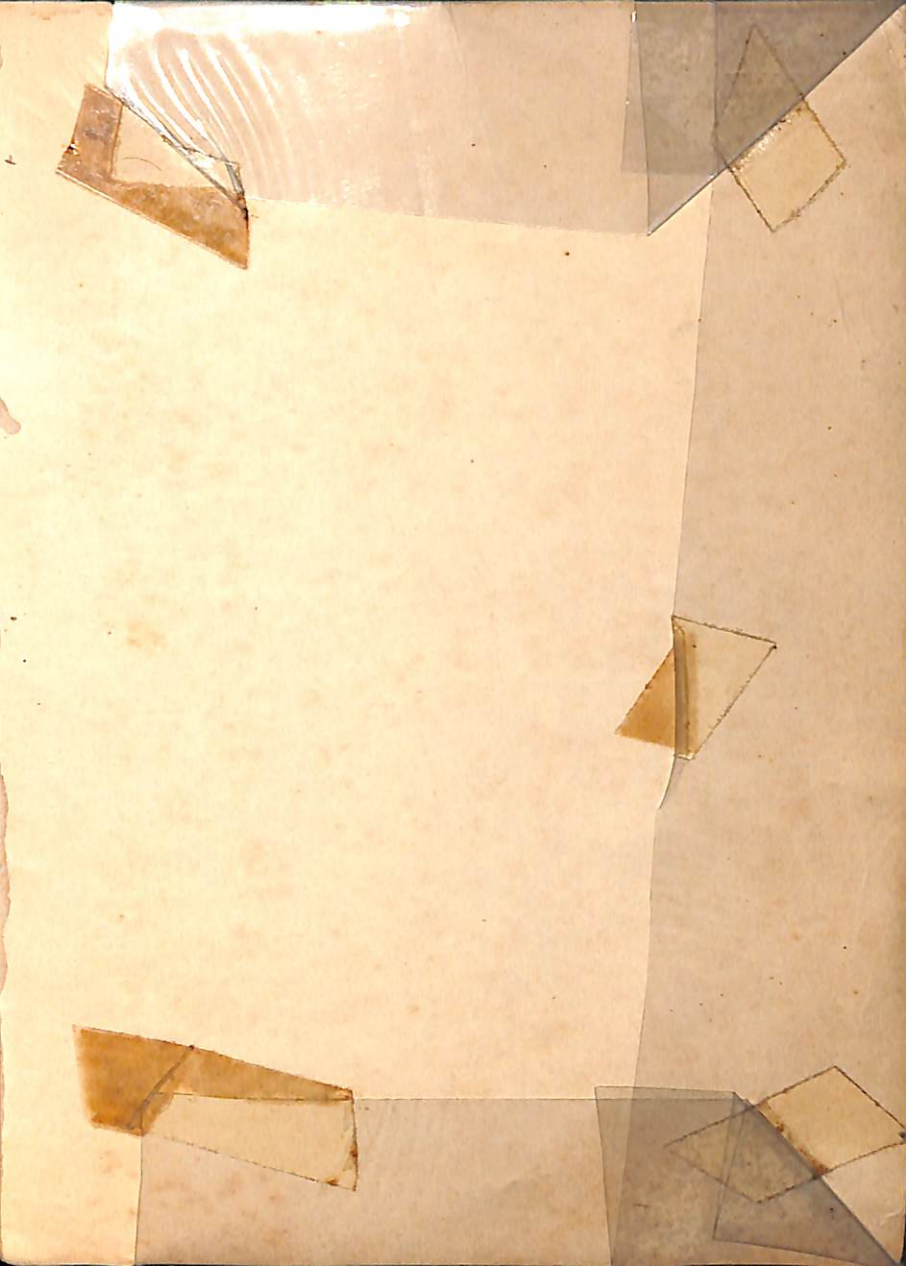
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